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THE FORM OF THE GOSPEL NATURE WONDER
AND THE WONDERS OF THE ELIJAH AND ELISHA CYCLES:
IN PURSUIT OF A NARRATIVE GRAMMAR

by

Marilla W. Hasseries

B.A., University of California at Berkeley, 1966
presented in partial fulfillment of the requirements
for the degree of
Master of Interdisciplinary Studies
UNIVERSITY OF MONTANA

1984

Approved by:


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Hasseries, Marilla W., M.I.S., Interdisciplinary Studies
Fall 1984

The Form of the Gospel Nature Miracle and the Miracles of
the Elijah and Elisha Cycles: In Pursuit of a Narrative
Grammar

Director: Dr. Robert W. Funk

The purpose of this study was to test and expand on the description of the grammar of the short short story proposed by Dr. Funk. Twenty-five such stories were analyzed in Greek, various linguistic features noted, catalogued and collated. This data was summarized by the writing of descriptive rules which, if followed, would produce any of the narratives in the data base and, presumably, most others. Not only did the rules deduced generate the narratives in question but it is also possible to define subsets of narratives, i.e., nature wonders, on formal grounds.

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CHAPTER I

INTRODUCTION

A family member experiences a life-threatening medical crisis. The first arrivals from the family are told a few basic facts about the events by eyewitnesses or the medical staff treating the patient. Those early arrivals tell the later arrivals. Then someone calls those not able to be present. They tell the story over and over again to one another and into the telephone. In the telling, the meaning begins to be revealed. The impact on others' lives is noted. Within hours the story is becoming polished; within days it is a chore to tell it again and again. The story will be told for several generations in the family but it may not have a wider impact.

A grandfather sits on his porch on a summer evening, enthralling his grandchildren with stories of working on the railway mail service; a grandmother sits on the sofa with the family album reminiscing about bygone visits to relatives "back home". Experiences are being shared and in their telling they interpret who we are as individuals and as a family, what our history, beliefs and values are and how we deal with the world. A culture tells its stories too. The experience of one individual or a group

comes to have meaning for many, becoming a paradigm of living a full life. From the first account of the experience the storyteller searches for the meaning of the event and attempts to convey it to others.

Those stories which seem to have the widest impact and retelling are the moments of encounter with that which cannot be readily expressed. The contact that was made in that moment, the awareness or insight or wisdom that came in that moment can be talked about. But often the contact is re-presented by telling and retelling of the moment of encounter--the story of what happened. This storytelling is the way the religious community communicates its greatest experience of the divine presence. This is equally true whether the experience of that presence happened to one individual, as in the story of the "sacrifice" of Isaac, or the event is the foundational experience for a whole community, as in the account of the exodus or the death and resurrection of Jesus. It is the delight and obligation of the religious community to communicate its great experiences of the divine presence, its understanding of those moments, its beliefs and values to others--both the contemporaries of the community and succeeding generations. Probably the most frequent and compelling form of this communication is storytelling. Stories convey experiences and their significance in a way that permits the hearer or reader to enter into the story

in this or her own way, all the while leaving the author free to make his point. Simultaneously, storytelling gathers in the hearer/reader at many levels, impacting feelings as well as thoughts. The fact that the story is capable of multiple interpretations increases its richness, rather than diminishing it. Yet ultimately the interpretation is up to the recipient.

An intriguing question is why this or any other form of religious discourse communicates as effectively as it does. How does this form facilitate the transmission of the message? This question can be and is approached in a variety of different ways, e.g., the structuralists have a form of analysis which hopes to move systematically to the underlying worldview of the author. The matter can also be taken up within more philosophical terms as in the work of Owen Barfield. Studies contrasting form and content or comparing and contrasting various forms spring from that larger question. Not only do these studies touch on the meaning of previously uttered religious discourse but they also suggest means of expression for renewed insight.

Such a study is Robert Funk's "The Form of the New Testament Healing Miracle Story", published in Semeia 12. Funk outlines two purposes, the first

. . .to develop the rudiments of a supersentential grammar for narrative. . . .

Narrative grammar is the basis for the analysis of all larger or deeper narrative structures. Just as some knowledge, either implicit or explicit, of sentence grammar is required to

understand the content of sentences, so knowledge of narrative grammar must be presumed on the part of all those who tell intelligible stories. Put differently, stories must conform to a putative narrative grammar in minimal ways in order for them to be understood as stories. Until recently, knowledge of the grammars of various kinds of discourse, including narrative, was mostly implicit. It is now our task to raise that knowledge to the level of conscious reflection. In doing so, we will greatly increase our capacity to analyze narratives critically.²

The second is to create a typology of New Testament miracle stories based on formal narrative elements.

. . .to lay a new formal basis for the form-critical analysis of healing miracle stories in late antiquity.

As fruitful as the work of earlier New Testament form critics was, it lacked adequate formal, especially linguistic, controls, with the consequence that the typology of Gospel materials differed sharply from critic to critic, and the analysis of individual stories became far too subjective.³

This essay will attempt to verify, refine and expand the super-sentential grammar Funk proposes and make an additional contribution to the typology developed, using as a data base two more clusters of miracle narratives.

The analysis will be based on the Greek texts from the New Testament and the Septuagint of the Elijah and Elisha cycles. A rough English translation of each passage will be provided which preserves as much as possible the linguistic features of the Greek texts. All notations are based on the Greek. The notations will indicate various features of the text in a way that can be easily examined and collated. That collated material will be

examined for patterns which can be simply described. The descriptions will take the form of generative grammar style rule writing. It is expected that the rules thus formulated could be used to account for all narratives of this type, i.e. Hellenistic Greek miracle narratives. Some of the rules might cover larger categories of narratives as well. It will not be possible to definitively circumscribe the outer limits of all narratives of this variety since the data base is relatively small. But the rules will form a hypothesis to be tested against additional narratives.

The New Testament nature wonders will be examined to see if they are a distinctive form set among New Testament miracle narratives, in keeping with Funk's second objective. If they follow the pattern of previous sub-sets, they will be distinguishable from the others on the basis of the participants in the dialogue and the form of that dialogue. The miracle narratives of the Elijah and Elisha cycles in I Kings 17 through II Kings 13 will be examined to see if they can be categorized on the same basis as the New Testament wonders.

Funk's findings can be summarized by casting them in the form of phrase structure rules used by linguists.⁴ These will reflect surface structures rather than deep structures or transformations which require a different methodology. This form of expression is used in hopes

that the rules may lead to additional clarity and ease of comparison.

RULE 1 Narrative + (Introduction) Nucleus (Conclusion)

A narrative consists of (or may be rewritten as) an introduction, a nucleus and a conclusion. The parentheses indicate that introduction and conclusion are optional. Presumably the oral form of the story had all three elements but their embedding in the larger narrative, i.e., the Gospel, has affected the introduction or conclusion in some cases.

Put differently, the stories we tell our littlest children are quite clear in form, from explicit beginning to explicit "they lived happily ever after". When I would tell my daughter, age three, a story without an explicit ending, she would say, "And then what happened?" As we grow to be more sophisticated story hearers we are able to posit and accept as implicit introductory and concluding elements not fully articulated, or not articulated as discrete items.

The second rule delineates the components of the introduction and hints at how the story is launched.

RULE 2 Introduction + (Temporal) (Spatial) Participant
(Pre-Action)

The introduction draws together the principal participants in a particular place at a particular time. There may be a greater or lesser fullness in the description of any of the four elements. Temporal and spatial notices are optional, possibly another effect of embedding.

The third rule began as a description of the elements in the body of a healing narrative.

Rule 3a Nucleus_{Healing} + Dialogue Healing

In only one form of the New Testament healing narrative is the dialogue absent, a "reduced" form which Funk accounts for as follows:

If a generalization may be permitted, as the tradition developed, the oral qualities of the healing narrative were lost and replaced by straight third person narratives. One of the oral qualities is direct discourse in dialogue.

In his conclusion Funk suggests that these narratives may belong to a larger type in which the nucleus consists of dialogue and consequent action.⁶ Thus, the third rule can be put in a more general form.

When the demon (D) is being exorcised, the dialogue between it and the healer contains the certain elements,¹⁰ thus

RULE 4c $A-D$ + Cry of Recognition (Question) * (Answer)
(Request) Exorcising Command

In the controversy narratives the dialogue is between Jesus and his opponents (O) and there is a question/response pattern,¹¹ thus

RULE 4d Dialogue $A-O$ + *Question *Response

No generalized pattern of the dialogue can be collected at this point from these various patterns.

The description of the act of healing itself seems to have four parts.

RULE 5 Healing + Word Technique Affirmation
Demonstration

The healing itself consists of some word from the healer and/or some technique of healing such as the laying on of hands. In some cases the potent word is the technique.

There follows a statement that the action has been effective, and a demonstration, such as the dead speaking or eating. One of each pair is always present and often all four elements are present.

It is difficult to frame the rule for the defocalizing action of the conclusion. If the introduction were time plus space plus participants, the conclusion would feature the subtraction of one or more of these items,¹² or their expansion.

RULE 6 Conclusion + (± time)
 (± space)
 (± participant(s))

The rule does not quite do justice to the subtlety with which this phase out may occur.

Indeed the writing of these rules does not capture the artistic dimensions of narrative. There are many cases in which one element may serve two purposes. The defocalizing of one narrative may be the focalizing of another, e.g. the joining of the Feeding of the 5,000 with the Walking on Water. The simple contact of the participants in an introduction prefigures the action of the nucleus. Or the demonstration of a healing may serve as a part of the conclusion, shifting focus from past to future.

Nor does the writing of rules capture the complexity of Funk's analysis. Nevertheless, the rules capture the essence of the form of the narratives analyzed.

Funk's catalogue of sigla used in the analysis of the narratives, which he inductively developed from the narratives themselves, has required modification for use with the other materials represented in this study. The attached table of sigla, placed at the beginning of Appendix 1 Analyses of Gospel Nature Wonders, which is derived from Funk's Exhibit 8 and its successors, demonstrates the changes.

In attending to a group of stories including nature wonders, the most obvious difference is to replace 'healing' in 'healing word', etc. because 'healing' does not characterize the core event. I have found no better word than 'transformation'. There is no re-formation, the change of one substance to another, lead to gold. But the ordinary thing itself is transcended, crossed over, gone beyond or through. Thus water is wine, the storm ceases, five loaves feed thousands. This term may also serve as an umbrella under which healings and raisings could be included. Webster seems to allow this in defining 'transform' "to change in character or condition, convert."¹³

Remarks about the narratives themselves will be organized in sequence with the previously formulated rules to see if new data would call for the revision of the rules.

CHAPTER II

THE GOSPEL NATURE MIRACLES

The body of narratives nearest to Funk's data base by which his analysis can be tested, refined and expanded are the gospel nature miracles. Therefore, the data base for this chapter is taken from Section 4 of Funk's Exhibit 1 "Catalogue for Miracle Stores in the New Testament: Nature Wonders in the Gospels and Acts."¹ In the course of studying the data some modifications have been made.

First, to Item 4.33 has been added John 21:1-11, a parallel to the Lukan Miraculous Catch of Fish. The Johannine narrative has a multiple scene nucleus, the first portion of which is a straightforward miracle narrative. The second may be an epiphany.

Second, the Walking on Water, Item 4.36, was at first duly considered and then tentatively excluded as belonging to this category, for reasons discussed more fully in this chapter. It too may be an epiphany.

Third, the four narratives from Acts were excluded from study. As Funk says,

It is worth noting that the form of the miracle story as disclosed in the Gospels and early chapters of Acts begins to break down near the middle of Luke's sketch of the apostolic age. For this reason entries 30-32 have been excluded from this study. The apparent breakdown of form confirms

the widely held view that the early chapters of Acts are based on different traditions from those underlying the balance of the book.²

For example, Item 43, Paul's Immunity from Snake Bite, poses several problems. It might be a self-healing in that the wounded and the healer are the same person, Paul. Or, it may be a reduced story, in that there is no dialogue. This would support Funk's assertion that the later narratives lack oral qualities.³ But it also lacks a readily identifiable word/technique and affirmation/demonstration. Again, perhaps it should be considered an epiphany in that the focus is on the confusion of the onlookers about Paul's identity and the conclusion that he is a god.⁴

Finally, the listed pericopes, taken from Huck, have been slightly altered to add introductory or concluding verses omitted in Huck's analysis. See Table 1 for the final delineation of the data base.

The data base then consists of thirteen versions of five stories, assuming all the feeding narratives are one original. Each version is analyzed separately.⁵

RULE 1 Narrative + (Introduction) Nucleus
 (Conclusion)

Eleven of the thirteen narratives analyzed have all three basic elements. None lacks an introduction, though

in the Feeding of the 4,000 in Matthew it is not included in the Huck pericope. Verses 29b-31 serve to draw together Jesus and the crowd. This parallels the other feeding narratives in which Jesus is in contact with the crowd in the introduction before beginning the dialogue with the disciples in the nucleus.

Two conclusions are likewise not included in the Huck pericopes. The Matthean and Markan feedings of 5,000 are explicitly concluded by the departure of the disciples and then the crowd. Thus the larger narrative is pared down to the Continuity Participant, i.e., Jesus in the Gospels, before a new segment begins. This is a classic example of what Funk calls defocalization. However, since the distance of Jesus from the disciples forms the dramatic core of the Walking on Water pericope which follows, Huck and others have included the conclusion with the introduction to the following pericope.

Two narratives in this set lack conclusions, the Matthean Temple Tax and the Lukan Feeding of 5,000. If one assumes the primacy of Mark, the fact that all three elements are present in all his narratives may be a slender thread supporting Funk's contention that alteration of form is to be associated with distance from the oral tradition.

In his conclusions/proposals, Funk suggests cataloging "prefocalizers, focalizers and action initiators,

in the following categories: arrivals, perceptions, perception precipitators and dialogue initiators."⁶ The results of that exercise for this body of data are Table 2. The general shape of the data emphasizes the function of the three segments of the narrative. In the introduction, prefocalizers note the drawing together of participants in time and space. Temporal and spatial notices should be charted along with the other aspects of focalizing. The focalizers and action initiators which signal the beginning of the nucleus are all, by definition, forms of contact signaling the start of the action. All fall in the arrival/ summons/call category, with the exception of one verb of perception. The participants are all now in such close proximity in time and space that those categories are irrelevant for the moment. When the defocalizing process begins the data spreads out again over the range of possible elements in a dispersal.

RULE 2 Introduction • (Temporal) Participant (Spatial)
(Preaction)

My own daughter's fairy tales always began with "Once upon a time in a far, far kingdom there lived a handsome prince." First there is a setting in time and then in space before a person emerges on the scene. An examination of the Greek shows that temporal notes always precede

spatial notes. Participant introduction may precede, intrude in or follow this sequence. The most common sequence, occurring five times is temporal, healer, disciples and local setting. See Table 3 for a complete listing.

Temporal connectors or settings are frequent in nature wonders. All thirteen narratives in the data base have temporal notes at the beginning of the introduction or nucleus. Five are vague but nine are quite specific, mentioning evening or the third day or Passover.⁷ This contrasts markedly with Funk's assertion that "temporal notes rarely appear in healing stories in the New Testament."⁸

There is a severely limited range of participants in Gospel nature wonders. Those present are Jesus, his disciples/followers, mentioned as a group or individually by name and the crowd. The opponents appear only in the introduction to the story of the temple tax where they set up the difficulty to be overcome. The Wedding at Cana has some variations on the norm as well. In it the disciple dialogue is between Jesus and Mary, rather than any or all of the twelve. She may, in John's distaste for hierarchical authority, represent all those who are to follow Jesus. I have used the letter F to designate followers which, in John, would include Mary; this is not the case in the Synoptics. Furthermore, servants appear. Theirs

would be a "walk-on" part in a theater production; they fill and carry the wine jars but do not speak. They, like the groom and the boy who provides the loaves and fish in the Johannine Feeding of 5,000, are more like moving stage props than true characters in the drama. They belong to the "setting" if they do not contribute to the plot. Such "characters" are merely numbered.

The greatest difficulty in these stories of nature wonders is how to account for Jesus' speaking to the storm in the Stilling of the Storm accounts. In Mark this rebuke is in direct discourse while in Matthew and Luke it is not. This raises the question of whether the storm is a participant in the drama. To us this may seem absurd but in a world not far removed, it at all, from animism, the question is quite real. The phenomenon is nearly personified. The cosmogonic echoes of the narrative create a real sense of animate presence.

One way of dealing with this difficulty is that some analyses include a difficulty to be overcome, or an object sought, as a distinct category.⁹ Funk's analysis did not include these as distinct elements since the disease to be healed is customarily a part of the description of the one to be healed and is designated as 'Bid'. However, in nature wonders it is a distinct item and often the subject of the dialogue between Jesus and the disciples, i.e.,

"these people are hungry." In the Wedding at Cana, the Feedings, the Catch of the Fish and the Temple Tax, a shortage of a commodity is the problem. In the Stilling of the Storm, danger from a natural phenomenon must be overcome. As 'Bid' will no longer serve to designate the problem, I have simply designated it with the word 'problem'. It sometimes occurs as a part of the Introduction or may be the opening of the dialogue section. Since it is moveable, and since, like other noncharacters, it never speaks any lines, I have tentatively concluded that it belongs to the structuralists' level of analysis. However, it is at least possible that this is another element of a narrative grammar.

Turning to the preaction notices, in Table 2 the prefocalizers from this group of narratives are categorized. All have to do with the participants coming into contact with one another. The great bulk are the arrivals of Jesus, his disciples and the crowd. Included in this category are narrative notices of a summons or call which imply a subsequent arrival. There are three examples of verbs of perception and two of participant expansion in which the presence of someone is simply stated rather than the arrival being noted.

On the same table are categorized the focalizers and action initiators, marks of segmentation which signal the beginning of the nucleus by beginning its activity. By

the nature of their function and of the participants in these narratives, all are of the arrival/summons/call type and involve Jesus, the continuity participant, and the disciples, the theme participants.

Rule 3 Nucleus + Dialogue Action

All of the narratives examined conform to this pattern with the exception of the three accounts of the Walking on Water. It is difficult to describe the words spoken as a dialogue. In Mark and Luke the disciples cry out, though the words of their cry are not recorded. In Matthew they declared, "It is a ghost." Jesus replies, identifying himself. In Matthew there is additional dialogue between Peter and Jesus, when, in a second scene within the nucleus, Peter tries to join Jesus on the water. Also, it is difficult to describe Jesus' walking on water as a transformation in the sense the other wonders are actions in which he does something to someone (healings) or something (transformations). One strains to find the pattern of word/technique and affirmation/demonstration. For these reasons, I would tentatively exclude this story from the category of nature wonders. It may belong to an epiphany category in which the focus of the dialogue is on identifying the one appearing and the transformation is in the understanding of the on-

lookers. Confirmation of this possibility awaits a full study of other possible epiphany narratives.

In the narratives studied there is sometimes overlap of dialogue and action (four of thirteen) and sometimes complete separation (nine of thirteen). The latter are all the Feeding versions, two of the three Stillings and the Wedding at Cana.

RULE 4 Concerning the Form of the Dialogue

All dialogue in the nucleus of the New Testament nature wonders is between Jesus and his disciples. There seem to be two patterns (see Table 4), depending on who initiates the conversation. If Jesus begins

Dialogue_{A-F} + (Statement/Question) (*Question/*Response)
Command/Response

The necessary pair is the command/response pair. The response may only be expressed non-verbally in the action of the continuity participant.¹⁰

If the disciples initiate the dialogue, the pattern is

Dialogue _{A-F}	+	Request/	Response
		(Request)	(Response)
		(Command)	(Command)
		(Question)	(Question)
		(Statement)	
		(Question/Response _Q)	*(Command/Response)

Although the initial request comes in forms which sentence grammarians would label in various ways, i.e., declarative, imperative or question, each implies a request for help/action on the part of the continuity participant. This is the necessary pair of the pattern. Again the response comes in many types of sentences or may come in Jesus' action.

When one compares these two proposed rules interesting similarities can be seen. The middle, optional term is question/response in both cases. The final term in both is command/response. But the essential terms are different in content and position, being at opposite ends of the sequence.

Comparing these two patterns with the ones recorded by Funk (see Table 5), a putative overall pattern appears. Thus,

Dialogue_{wonder} * (Request/Response) (Protest/Response)/
(Question/Response) (Command/Response)

The only exception to this is the request in the exorcisms which comes after the question and answer sequence.

This analysis causes us to look again at the previously articulated rules describing the dialogues initiated by Jesus. The initial pair, statement/question, does

not seem to fit the overall pattern. How sound is this description? The statement/question pair occurs only in two versions of one story, the Feeding of 4,000. Also, the description of the first pair in the disciple-initiated pattern had a variety of sentence types included in it. There the statement/question pair is represented by the Wedding at Cana in which Mary states, "They do not have wine," and Jesus asks, "What's that to you and me, woman?" Thus it appears that the simple essence of that first exchange in nature wonder dialogues has not yet been captured.

In writing the rule for the disciple initiated dialogue, I had generalized about the various sentence types by saying that they were an explicit or implicit request for action. One cannot simply include the statement of Jesus in the accounts of the Feeding of the 4,000 in this category. "I have compassion for the crowd because, for three days now they have remained with me and they do not have anything to eat. And if I should send them hungry to their homes they will tire on the way. And some of them have come from afar."¹¹ This is an implied request only in the most vague sense, in the sense that posing a problem invites its solution. It does, however, clearly pose the problem. All requests should be subsumed under this description. Thus,

RULE 4e₁ Dialogue_{A-F} * (Pose problem/Response)
 (*Question/*Response) Command/Response

Rule 4e₂ Dialogue_{F-A} * Pose problem/Response
 (Question/Response_Q) *(Command/Response)

Thus the two lesser form sets are basically differentiated only by the question of which exchange is the essential one.

Finally, this will cause a revision of the overall pattern for all dialogue in the New Testament miracle narratives. Thus,

RULE 4 Dialogue_{wonder} *(Pose Problem/Response)
 (Protest/Response)
 (Question/Response) (Command/Response)

The nuclear dialogue in a New Testament miracle narrative consists of the following sequence: the posing of the problem, frequently in the form of a direct request for help, and a response; a protest and response; a question and response; a command and response. The sequence is normative, although various types of narratives use only some of these pairs, and expansion by question and response is possible in any subset. See Funk's patterns, listed previously as Rules 4a-4d for the forms of dialogue in the other subsets.

RULE 5 Healing + *Word *(Technique) *(Affirmation)
 *Demonstration

All narratives examined demonstrate this pattern. Ten have all four elements. In two the word of rebuke is the technique, though direct discourse is not recorded. In two a demonstration, abundance of fish and the calm after the cessation of the storm, serve as the affirmation as well. See Table 6 for a complete catalogue.

In the Temple Tax, the wonder is to be done by remote control as Peter follows the command of Jesus. It is simply assumed that it worked out as forecast, since the editor has included no confirmation beyond Jesus' instructions. Still all four elements are present in his instructing words.

(± Time)
 RULE 6 Conclusion + (±Space)
 (±Participants)

All those narratives having conclusions which were examined in this study were defocalized by the spatial dispersion of the participants, with the exception of three instances of participant contraction, all in the Stilling of the Storm narratives. By focusing down from interaction with Jesus and his disciples to the disciples' response, Jesus is left out of view just as he would be if he had physically left the scene.

There is one instance of temporal expansion, combined with the spatial movement of participants in the Wedding at Cana. "After this, he, his mother, his brothers and his disciples went down to Capernaum and they remained there not many days."

Awe, the diffusion of the narrative into a cosmic dimension, is never the sole means of defocalizing but is combined with the disciples' departure or participant contraction. See Table 2 for a complete catalogue.

Having tested Funk's conclusions against this new body of data, one may summarize the findings as follows:

1. Funk's narrative grammar has been proven apt in describing the new data. Nothing disproves his analysis.
2. Certain refinements and additions have suggested themselves.

- a. The Table of Sigla has been revised, adding a few terms and participants.
- b. The proposed data base for the study of Gospel nature wonders has been revised, provisionally eliminating the three versions of the Walking on Water narrative, adding the Johannine version of the Miraculous Catch of Fish and enlarging some pericopes by a verse or two at beginning or end.

3. Two additions to the rules have been suggested and one addition to the typology.
 - a. Two dialogue patterns in nature miracles have been stated in the form of new rules numbered 4e_{1&2}. The pattern for dialogue in nature wonders is the posing of the problem and a response, an optional question and response and a command and response.
 - b. A sequence for all elements found in New Testament miracle narratives has been proposed--posing of the problem/response, protest/response, question/response and command/ response. Not all elements are present in each narrative or each type.
 - c. It has been established that Gospel nature wonders are distinguishable from other Gospel miracle narratives on the formal ground the dialogue within the nucleus is always between Jesus and his disciples.

CHAPTER III

THE WONDERS OF THE ELIJAH AND ELISHA CYCLES

The second body of narratives to be examined are a mixed group of wondrous acts recounted in First and Second Kings. Since the narratives previously examined were written in Greek, the Septuagint version of these narratives has been used as the source of the translations and analyses on which these remarks are based.

Eighteen narratives were selected as potentially relevant because they recount an event/events which contravene "the laws of nature". From this group six were excluded since they are not "mininarratives" but extended narratives requiring tools not yet available and not part of this study.

Two of the narratives included (53 and 60) are unlike any analyzed in the New Testament material in that the result is not benevolent. Instead of the natural order being disrupted for the benefit of individual, the natural order is altered to their detriment. At first it seemed these might be a separate type but analysis seems to indicate that they fall into the typologies already delineated.

The data base consists of a dozen narratives. There are some similarities between 47 and 55 and between 48 and 56 but not sufficient similarity to treat them as different.

versions of the same story. See Table 1 for Chapter 3 for for the final delineation of the data base.

RULE 1 Narrative * (Introduction) Nucleus (Conclusion)

Only three of the narratives analyzed here have all three elements. Two (52 and 55) begin quite abruptly with the Theme Participant's addressing the Continuity Participant. Three of the narratives analyzed here have multi-scene introductions (56, 59 and 60). One (61) consists either of a two scene nucleus or an introduction and nucleus. The Theme Participant and Continuity Participant abruptly begin conversation without being drawn together or properly situated in time and place. But there is spatial movement before the action takes place. I am therefore considering the first scene an introduction, though atypical, and the second scene the nucleus.

A full two-thirds of the narratives have several sub-scenes in the nuclei. There are three with three sub-scenes and five with two sub-scenes. If these were theater productions, the shift from subscene to subscene would require only movement from one part of the stage to another, not the resetting of the whole stage, with the exception of 56 in which the narrative travels with the mother from Shunem to Mt. Carmel and 59 in which Naaman

travels from Elisha's home to the Jordan. Both of these are elaborate narratives with multiscene introductions.

Six narratives end without a conclusion. Each closes with a statement of the change that had occurred but without dispersing the participants in space and time.

The exercise of seeing how the categories of pre-focalizers, focalizers, action initiators and defocalizers are related to arrivals, perceptions, perception precipitators and dialogue initiators was continued with this data. See Table 2 of Chapter 3 for the results. Again there is a dispersal of prefocalizers in all categories with arrivals predominating. Only one instance each of perception and location shifts and two of temporal shifts occur in this material. The focalizers are basically dialogue initiators. Things start to happen in these narratives when one participant addresses another.

Rule 2 Introduction + (Temporal) Participant (Spatial)
(Preaction)

Not much can be discerned about the sequence of these items in this group of narratives as there are very few temporal and spatial notices. In the one case in which both occur, item 56, temporal does precede spatial. See Table 3 for Chapter III for a listing.

Temporal notices occur only in 48, 56 and 62, none of which are nature wonders. In fact these are the only Representative and reduced narratives in this group.

The participants in these stories are numerous. The Continuity Participants are the two prophets, Elijah and Elisha. There are three groups which might be described as followers of the prophets. There are the "sons of the prophets," a guild or school of disciples of the great man in 57, 58 and 61 and their wives in 55. There is Gehazi, Elisha's servant, in 56, 57, 58 and 60. There are villagers living at a distance from the capital and court who offer the prophets hospitality in 48, 49, 55 and 56. Finally there are the town elders of Jericho who at least thought of enough of Elisha's powers to mention to him the problem they were having with the town's water supply.

There are also those who seek healing (59) and opponents (53). Thus there is the formal possibility of describing B-type and O-type narratives in this collection.

However, the frequency of "followers" does not make possible any simple distinction between nature wonders and B or R narratives in this collection. The women who offer hospitality are present in two nature wonders, 47 and 55. Each is followed by a narrative in which a woman, actually the same woman in 47 and 48, clearly acts as a Representative of her dead son. Also, in 60, Gehazi the servant, acting on his own greedy impulses, becomes the "unhealed"

person in a healing reversal. Or is he acting as the opponent of his master? And is he the Theme Participant or is Naaman? Naaman seems to be the Continuity Participant in the Introduction and Elisha seems to be the Continuity Participant in the Nucleus.

Another problem in this regard is that both the servant and the sons of the prophets are present and part of the action in the nucleus of 57. Also in 58 those to whom Elisha is speaking are not clearly specified and even the imperative forms of the verb $\delta\acute{\iota}\delta\omega\mu\iota$ shift from the plural to the singular.

In fact nuclei in the Elisha cycle sometimes have true triads rather than a dialogic dyad. This is most evident in 56 where Elisha, the Shunammitees and Gehazi are all active in the nucleus and in 57 where Elisha, the sons of the prophets and Gehazi are all active. The former triad is somewhat divided into subscenes where they form dyads but that is not at all clear in 57.

The problem of a disciple acting as a Representative would also be present in the New Testament narrative "The Healing of Peter's Mother-in-Law," except that it is a reduced narrative with no dialogue. Additional formal criteria, such as the pattern of the dialogue, will need to be used to distinguish the subsets, the various categories of wonders, in this collection.

Finally, there are numerous participants in these narratives whose presence is noted, even by name, and who speak a line or so, especially in these multiscene introductions. However, these participants are not actual participants in the nucleus and so continue to be considered as talking props in the drama and designated by number.

There is only one instance of the location forming part of the prefocalizing process with arrivals providing the bulk of that category where it exists.

Rule 3 Nucleus + Dialogue Action

All of the narratives studied continue this pattern. In six there is an overlap of dialogue and action, especially when the last phrase of the dialogue is the potent word which begins the healing/transformation. In 48, 55, 56 and 59 the dialogue and action are in different sub-scenes. In 56, the subscenes in which dialogue and action occur are separated by an intervening subscene in which Gehazi, acting on behalf of Elisha and bearing his staff, fails to revive the dead boy. This serves to heighten the drama as do conversational asides in 48 and 49. This technique seems a precursor of Mark's insertion of a whole narrative for that purpose into the account of the raising of Jairus' daughter. But that insight may belong to literary criticism rather than form criticism.

One narrative is a reduced form with no dialogue. Since both the wonder worker, Elisha, and the one healed/raised are dead when the narrative begins, it is difficult to imagine how the narrative could include dialogue. Distance from the oral tradition is not the issue.

Rule 4 Concerning the form of the dialogue

There are examples in this collection of four of Funk's five categories--healings in which the dialogue is between the healer and the one healed (59 and 60), ones in which the dialogue is between the healer and a representative of a distant sick person or one who has died (48 and 56), one in which the dialogue is between the wonder worker and his opponents (53), and a reduced narrative in which there is no dialogue (64).

There are no exorcisms in which the healer converses with a demon possessing the sick person. Generally, pre-Exilic material in the Old Testament, of which these narratives are a part, admits only the presence of God and His messengers in the spiritual realm. The development of the idea of the presence of both positive/angelic and negative/ demonic intermediary beings and the belief that demonic possession was a basis of illness belong to the Intertestamental Period in Palestine. Thus the absence of

exorcisms in the strata of Biblical material being examined here can be accounted for on historical grounds.

There are also six narratives like the nature wonders described in the previous chapter in which the dialogue is between the wonder worker and his followers and in which some object in nature is transformed, e.g., an ax head which floats (47, 52, 55, 57, 58, 61).

Rule 4a Dialogue_{A-B} → Request (Question) Response

In the healing of Naaman (59) the request is in the multiscene introduction and passes from Naaman's king to Elisha's. The first response is from the King of Israel, expressing his inadequacy for the task. Naaman is invited in to see Elisha. When he arrives at the door of Elisha's house and the action of the nucleus begins, Elisha responds without the request being reiterated. Naaman responds to him with a question and his servants respond to Naaman with a question. Finally the prophet's response/command is reiterated by quoting him. With that the action segment/ healing begins. Despite the extended nature of this narrative, all the expected parts are present and in the expected sequence.

The un-healing of Gehazi (60) poses different problems. The only request to be found is Gehazi's request for loot in the introduction. The nucleus opens with

Elisha's questions to Gehazi. Elisha's response to Gehazi's misdeeds is a curse that begins the reversal of Gehazi's physical health leaving him leprous. Again the elements are present but not transparently so. It can only be said that these two narratives do not disprove the suggested pattern.

Rule 4b Dialogue_{A-R} + Request (Response) *Protest*
 (Response) *Question *(Response)

In the Raising of the Widow's Son (48) the request for his restoration is implied rather than directly stated. The protests are double, first from the mother to the prophet, then privately from the prophet to God. The optional element of a question is absent.

In the raising of the Shunammite's son (56) the request is again implied. Curiously, her words remind Elisha of her previous request for a son. The request/protest is a question, rebuking the prophet for promising something which has not lasted. The prophet's response is to send his servant ahead of them. Again the expected elements are sufficiently present to say that the suggested pattern is not disproven.

Rule 4d Dialogue_{A-O} + Question Response

In the narrative of the Spoiled Boys there is recorded only an insult from the boys and an unquoted curse from the prophet. If one rewrote the rule above as Dialogue_{A-O} Challenge Response, it would include both the Old Testament and New Testament stories.

The reduced narrative (64) is described above. It is by definition without dialogue. To include this narrative within Rule 3 it is necessary to rewrite Nucleus (Dialogue) Action, making the dialogue optional.

Rule 4e Dialogue_{A-F} + (Pose Problem/Response) (Question/Response) (Command/Response)

In this collection of narrative problems are posed rather obliquely. Nowhere is there a forthright request from the Theme Participant asking for specific help. The problem is posed to the holy man and left to his discretion. The pattern seems to follow the patterns discussed in New Testament nature wonders. See Table 4 for Chapter 3 for an exact description. Again the exact sequence is determined by who initiates the conversation. If it is initiated by the Continuity Participant/prophet (47, 57 famine, 58), the essential term is a command and response. If the conversation is initiated by the Theme Participant/

follower(s) (52.55, 57 poison, 61), the essential term is the posing of the problem and a response, usually in the form of a command. The nucleus/nuclei of 57 are an interesting illustration. At the beginning of the story the problem appears to be a shortage of food because of a famine. The prophet commands his servant to prepare some food for his followers. The servant goes to gather food and prepare it. Then a new problem appears. Whether the servant unwittingly picked and prepared poisonous plants or something happened subsequently, the contents of the stew pot is called poisonous by one of the followers. The prophet responds by commanding the addition of wheat flour to the pot, salvaging the meal. Both types of initiative and both sequences are illustrated in the same narrative.

Optional terms are also present and in the sequence found before. The protest response theme continues to be absent in nature wonders. Thus it seems that nature wonders can be discerned formally on the basis of the confirmation of the dialogue.

In fact in every category formal qualities of the dialogue serve to confirm the typology in addition to the distinctions made possible by the partners in the dialogue. This is especially helpful in this collection in which the dialogue partners frequently are followers yet their roles in the narratives can take on other aspects, such as representing someone else who needs the healer's attention.

Rule 5 Action wonder + Word Technique Affirmative
Demonstration

All narratives examined again demonstrate this pattern. Two-thirds or eight narratives have all four elements. In two (56 and 60) the word is the technique; in one (60) affirmation and demonstration are the same. In one (53) affirmation is missing and in the reduced narrative (64) the word is, by definition, absent. See Table 5 for Chapter 3.

Rule 6 Conclusion + (-Time)
(-Space)
(-Participants)

Only half of the narratives in this collection have formal conclusions. Six include departures. Two (56 and 59) involve only departures of the Continuity Participant and one (60) only the departure of the Theme Participant. Two (56 and 59) have participant expansion followed by departure - by the Theme Participant then the Continuity Participant in 56 and the dismissal and departure of the Theme Participant in 59. One (48) involves a change in location and participant expansion but no final departures. And one (55) involves a temporal change and the departure of the Continuity Participant.

One predominating terminal function found in eight narratives is that something has occurred in accordance with

the word of the Lord (47, 48, 58 and 59), or things have happened in accordance with the word of God's prophetic messenger as explicitly stated in 52 and implied in 57, 60 and 61. This provides some sense of closure in all those narratives without formal conclusions except the reduced narrative.

Having tested Funk's conclusions against this second body of data, one may summarize the findings as follows:

1. Funk's narrative grammar has been proven apt in describing the new data.
2. Certain refinements have suggested themselves.
 - a. Narratives which have the character of cursings seem to fit in as wonders, albeit wonders which harm rather than wonders which bless, yet are not a distinct type, fitting into previously delineated types.
 - b. The rule for dialogue between wonder worker and opponent has needed rewording, replacing the word 'question' with the word 'challenge'.
 - c. Reduced narratives have been included in the rule writing by recognizing the dialogue in the nucleus as an optional item.
3. The data base has been expanded by twelve more items and these form a related but distinct source written within the same religious tradition but nearly a thousand years earlier.

4. The additional typology suggested in Chapter II has proven valid in working with additional narratives.

CHAPTER IV

CONCLUSION

Rule 1 Narrative + (Introduction) Nucleus (Conclusion)

The issue of whether a nucleus without introduction represents an earlier or later form of the story is not settled by the data at hand. On the one hand it may be, as Funk suggests, that lack of fullness of form represents distance from the oral tradition. This assumes that editors simplify stories as they utilize them in longer narratives, contravening a basic literary principle that stories are elaborated in retelling.

However, the collection of stories in the Elijah and Elisha cycles have such abruptness of opening and closing that it leaves one with the impression of a disc jockey playing songs back to back, unconnected, rather than a symphony moving elegantly from theme to theme. It is as if the editor has simply collected a storybook without bothering to subsume them to a larger narrative. To me this suggests that these stories are in a rather elemental form, direct from the storyteller's mouth. This would suggest that a tripartate form is not necessarily to be considered the norm for stories told separately.

In fact when one considers the material in the introductions and conclusions they might well represent the

editor's artistry. A major part of the introductory and concluding material, the arrivals and departures, is the kind of travelogue material which has long been considered the editor's creation. Furthermore, the responses of awe and wonder in the conclusions of many gospel wonders may be a statement of the editor's Christology and a way of reaching out beyond the written page to suggest the same kind of response in his readers. Finally, the fact that it can be quite difficult to dissect that connective tissue, to tell the ending of one story from the beginning of another suggests to me that the addition of introductory and concluding material shows the editor's hand more than its removal would.

The exercise of dividing prefocalizers, focalizers, action initiators and defocalizers into categories of arrivals, perceptions and dialogue initiators has revealed, at least for the narratives examined, that participant arrivals and departures form the great bulk of the prefocalizing and defocalizing process with spatial and temporal notes playing a rather minor role. Perception may be part of prefocalizing or focalizing. However, the vast majority of focalizers and action initiators in the narratives examined were dialogue initiators which seems logical as the first narrative segment of the nucleus is the dialogue.

Rule 2 Introduction + (Temporal) Participant (Spatial)
(Preaction)

The way in which the rule is written does not quite do justice to the narratives examined, since the rule attempts to portray a normative order. While it is true that whenever temporal and spatial notices occurred together in the data, temporal preceded spatial, yet the participants can be introduced before, in the midst of or after that sequence.

The frequency of temporal notices in New Testament nature wonders contrasts with their absence in the Old Testament nature wonders. This may simply be chance. Or perhaps there is some cosmic theological dimension in which the coming of God's son into time and space is especially remembered in those accounts which display his power over the natural world. Such an idea is certainly beyond the methodology of this study. There also seems to be significance in the fact that such transformations are always and only associated with a community of those who follow the wonder worker. Reflection on that factor must also await another occasion.

Rule 3 Nucleus_{wonder} + (Dialogue) Event

As written above this rule would describe all the narratives in the study, including the reduced narrative. This rule suggests that a narrative is the recounting of an event. I have selected the word event as the use of the word action implies that an actor has accomplished an act. This is clearly not true in the story of Elisha's bones raising someone to life and that calls the term action into question for the other narratives.

The narrative expands outward from that core event, adding what was said that may have set that event in motion. Further expansion is described in Rule 1 by which the event is further set in the context of what preceded the moment, setting it in time and space and describing what followed it: how it ended and how folks responded to what happened. This seems like basic common sense. What is gratifying is the correspondence between the description and our experience of storytelling.

Perhaps this is the process by which larger narrative units grow. I am reminded of Lane McGaughey's description of the formation of the gospels. First there is the recounting of an event, the Paschal Mystery, the death and resurrection of Jesus. Then material is added to tell what kind of person he was which is to say he got into that situation. And then, in Luke's two volume work, for

example, you have information about how he came to be there in the first place and what followed as a result of that portentous event.

Rule 4 Dialogue_{wonder} *
 (Pose problem/Response) (Protest/Response)
 (Question/Response) (Command/Response)

Discussion of the form of the dialogue yields two results. There are patterns by which a typology yielding subsets of wonders can be discerned. And yet those varying patterns conform to one overall pattern.

Thus the pattern for a straightforward healing is

Rule 4a Wonder Dialogue_{A-B} * Request *(Question)
 *(Response)

The pattern for a healing/raising in which a representative speaks on behalf of the one in need is:

Rule 4b Wonder Dialogue_{A-R} *
 Request (Response) *Protest *(Response) *(Question)
 *(Response).

The pattern for an exorcism is:

Rule 4c Wonder Dialogue_{A-D} *

Cry of Recognition (Question) *(Answer) (Request)

Exorcizing Command

The pattern for a wondrous encounter with an opponent is

Rule 4d Wonder Dialogue_{A-O} * Challenge Response

This was revised in light of an Old Testament narrative.

The pattern for a transformation of some object in nature is

Rule 4e Wonder Dialogue_{A-F} * (*Pose problem/Response)

(*Question/*Response)

(*Command/*Response)

This can be further refined on the basis of who initiates the conversation.

Rule 4e₁ Wonder Dialogue_{A-F} *

(Pose problem/Response) (*Question/*Response)

Command/*Response

Rule 4e₂ Wonder Dialogue_{F-A} *

*Pose problem/Response (Question/Response)

*(Command/Response)

Rule 5 Event_{wonder} * (Word) Technique + (Affirmation)
Demonstration

As discussed earlier the event is the essential element of any narrative. Something happens. Why else would we tell the tale? And in the narratives examined there is always a statement of how the event happened which we have chosen to call technique, though the technique used is often speaking a word. That action has some effect which is described in what we call a demonstration. Often there is also an affirmation, a statement that the thing happened. But the effect is described, i.e., you know that the dead one is alive because (s)he either talks or eats.

Rule 6 Conclusion * (±time)
(±space)
(±participant)
(+response)

Describing the defocalizing process has heretofore seemed a dissatisfying way of describing the ending of a narrative. They really do close that way. But this description leaves out of view all those items we so

delicately labeled "terminal function." However, if one considers the story from the core event outward, it makes sense that an alternate conclusion would be what response folks had to what happened among them. The conclusion of a narrative would consist of any combination of addition or subtraction of the listed elements.

FOOTNOTES TO CHAPTER I - INTRODUCTION

1. Robert W. Funk, "The Form of the New Testament Healing Miracle Story," Semeia 12 (1978):57-96.
2. Ibid., p. 82, Section 4.2
3. Ibid., pp. 57-8.
4. Victoria Fromkin and Robert Rodman, An Introduction to Language (New York: Holt, Rinehart and Winston, Inc., 1974), pp. 139-146.
5. Funk, pp. 73-4.
6. Funk, p. 83, Section 4.41.
7. Funk, p. 78, Section 3.42.
8. Funk, p. 75, Section 3.13.
9. Funk, p. 76, Section 3.21.
10. Funk, p. 77, Section 3.33.
11. Funk, p. 78, Section 3.41.
12. Funk, p. 62, Section 1.23.
13. Webster's New Collegiate Dictionary (Springfield, Massachusetts: G. C. Merriam Company, 1977), p. 1240.

FOOTNOTES TO CHAPTER II -- GOSPEL NATURE WONDERS

1. Funk, p. 87.
2. Funk, p. 60.
3. Funk, pp. 73-4.
4. From an orthodox perspective this is at most a pseudo-epiphany.
5. See Table 1 for full details.

6. Alfred Huck, ed., Synopsis of the First Three Gospels, 9th ed. (Oxford: Basil Blackwell, 1968). This widely used reference work prints the Matthean, Markan and Lukean versions of the same narrative in parallel columns for comparison. The narrative segmentation in Huck is widely used as standard in Biblical studies.
7. Funk, p. 81, Section 4.13.
8.

	<u>Introduction</u>	<u>Nucleus</u>
Strong	34Mk, 34Lk, 35Jn, 39	35Mt, 35Mk, 35Lk, 35Mt, 37Mk
Weak	33Lk, 33Jn, 34Mt, 37Mk, 39	

The versions of the story are numbered according to their numbers in Table 2 with book abbreviations added to indicate the version. There are two temporal notes in the Markan Feeding of 4,000, a weak one in the introduction and a strong one in the nucleus, thus making a total of fourteen.
9. Funk, p. 63.
10. Vladimir Propp, Morphology of the Folktale, 2nd ed. (Austin: University of Texas Press, 1968).
11. Funk, p. 74, Section 3.11.
12. Mark, 8:2-3.

SIGLA (revised 11-17-84)

a = action
 A = the wonder worker
 a:retro=refers to action as past
 a:term=termination
 ae = action expansion
 aff = affirmation
 ai = action initiator
 arr = arrival

B = one in need of healing

c = connective or contraction
 (as in 'tc' or 'pc')

C = crowd or observers

chg = change

com = command or commentary
 of narrator

CON = conclusion

con stop=conversation stopper

CP = continuity participant

d = decrease

D = demon

defoc= defocalizer

demo = demonstration

dep = departure

desc = description

dia = dialogue

diai = dialogue initiator

dis = dismissal

e = expansion

f = focalizer

F = follower

f-recip= focalizing reciprocator

h = happening

heal = healing

i = initiator

id = identification

id:term=terminal identification

impf = imperfect

INTRO= introduction

l = local

lc = locale contraction

lchg = locale change

le = locale expansion

ls = local setting/notice

n = news

NUC = nucleus

O = opponents

P = Participants

Pncm = repetition of nominals

Pncm chg=change of nomenclature for a
 participant

Pset chg=introduction of a new set of
 participants

pc = participant contraction

perc = perception

pershift=shift in perception

pre-ai= preaction initiator

perc-prec=perception precipitator

pre-f = prefocalizer

pos = position

prot = protest

q = question

r = reduced narrative or
 anonymous representative of R

R = representative of B

RR = representative of R

recap = recapitulation

recip = reciprocal

recog = recognition

rep = report

req = request

resp = response

retro = reference to the past

s = setting

t = time/temporal or
 terminal as in 'tf'

TP = theme participant

tc = temporal connective

tchg = temporal change/shift

te = temporal expansion

tech = technique

term = terminal

term-id=terminal identification

tf = terminal function

trans = transformation

ts = temporal setting

Xid = formal introduction of a new
 participant

Xreid = reidentification of a new
 participant

Y = Yahweh

THE MIRACULOUS CATCH OF FISH
Luke 5:1-11

INTRO

1a	For it happened			
b	while the crowd was pressing around him	(C-TP)	ts	
c	and hearing the word of God,			
d	and he was beside Lake Gennesaret.	CP=A	ls	
2a	And he saw two boats standing by the lake.			pre-f:perc
b	For the fishermen who had gotten out of the	TP=F	id	pre-f:arr
c	were washing their nets.			

NUCLEUS

3a	Getting into one of the boats	CP		ai
b	which was Simon's	P	pc	
c	he called him	CP-TP		f
d	to put out a little from the land.		lchg	
e	Seated,			
f	he taught the crowd from the boat.	CP-C		
4a	When he ceased speaking,		tc	
b	he said to Simon,	CP-TP	com	
c	"Go out into the deep		trans:word	
d	and let down your nets for a catch."		trans:tech	
5a	Answering, Simon said,	CP-TP	resp	
b	"Teacher, having toiled through the whole night,			
c	we raised nothing.			
d	Yet, at your word, I will throw the net.			
6a	When they had done this,	TP	pe	
b	they pulled up a great number of fish.		trans:aff ₁	
c	But their nets tore.		trans:demo ₁	
7a	They signaled their partners in the other boat			
b	while they were coming to help them.			
c	And they came and filled both boats		trans:aff ₂	
d	until they sank.		trans:demo ₂	

CON

8a	Seeing, Simon Peter fell at the knees of Jesus,	TP-CP		tf
b	saying,			
c	"Go away from me		com	
d	for I am a sinful man, Lord."		protest	
9a	For, astonishment encircled him and all those with him	TP		tf
b	about the catch of fish which they took up.			
10a	Likewise, both Jacob and John, sons of Zebedee,	TP	id	
	who were companions of Simon.			
b	"Be not afraid.	CP-TP	resp	
c	From now on you will be catching men alive."			
11a	And bring the boats onto the land,	TP	lchg	
b	having left all things,			
c	they followed him	TP-CP	tf	defoc:dep

THE MIRACULOUS CATCH OF FISH

John 21:1-14

INTRO

- 1a After these things Jesus again showed himself to the disciples CP-TP tc pre-f:perc
 at the sea of Tiberias. ls
- b For he showed himself thus:
- 2 Simon Peter and Thomas called the twin and Nathanael from Cana TP=F id
 of Galilee and the (sons) of Zebedee and two other of his
 disciples were together.
- 3a Simon Peter said to them, F₁-F
 b "I am going fishing." F₁
 c And they said to him, F-F₁
 d "We will also come with you." F₁
- e They went out
 f and got into the boat pre-f:arr
 g and during that night, they caught nothing. tchg
- 4a When it was already morning, tchg
 b Jesus stood at the shore. CP=A ls
 c The disciples did not really know
 d that it was Jesus. id

NUC

- 5a Then Jesus said to them, CP-TP f/ai
 b "Lads, you have no fish, have you?" q
 c And they answered him, TP-CP
 d "No." resp
- 6a He said to them, CP-TP com
 b "Throw out to the right side trans:tech
 c and you shall find." trans:word
 d Then they cast (resp)
 e and they could not drag it from the quantity of fish. trans:demo
- 7a Then that disciple whom Jesus loved said to Peter, F₂-F₁
 b "It is the Lord" CP id
 c Then Simon Peter, hearing that it was the Lord,

7d	put on his outer garment,			
e	for he was stripped,			
f	and threw himself into the sea.	F ₂	dep	
8a	Yet the other disciples went in the boat,	TP-CP	dep	
b	for they were not far from land but about 200 cubits,		ls	
c	dragging the net of fish.			
9a	Then as they arrived to the shore		lc	arr
b	they saw a charcoal fire laid			
c	and cooked food lying on it and bread			
10a	Jesus said to them,	CP-TP		
b	"Bring the fish which you caught now."		com	
11a	Then Simon Peter came up	F ₂ -CP		
b	and drew the net onto the land full of big fish, 153.			
c	and there being so many			
d	the net was not torn.		trans:demo ₂	
12a	Jesus said to them,	CP-TP		
b	"Come on. Eat breakfast."		com	
c	For none of the disciples dared to question him,	TP-CP		
d	"Who are you?"		q	
e	seeing that he is the Lord.		id	
13a	Jesus goes			
b	and takes the bread			
c	and gives to them	CP-TP		
d	and likewise the cooked food.			
14a	Thus already for the third time Jesus showed himself		tf	
b	to the disciples after he had risen from the dead.		tn	

THE STILLING OF THE STORM

Matthew 8:23-27

INTRO

23a	As he was getting into the boat	CP	ls	
b	his disciples followed him.	TP=F-CP		pre-f:arr
24a	And behold a great shaking occurred in the sea		ls	
b	so that the boat was covered by the waves.			
c	He was sleeping.	CP		

NUC

25a	And going,	TP-CP		f:arr
b	they raised him,	TP-CP		ai
c	saying,			
d	"Lord, save,		com	
e	we are being destroyed."			
26a	And he said to them,	CP-TP		
b	"Why are you timid, you of little faith?"		q	
c	Then, having gotten up,			
d	he rebuked the wind and the sea		trans:word/tech	
e	and there (be)came a great calm.		trans:aff/demo	

CON

27a	Yet the men were amazed,	TP	tf	defoc:pc
b	saying,			
c	"How great is this one			
d	that both the wind and the sea obey him?"		q	

THE STILLING OF THE STORM
Mark 4:35-41

INTRO

35a	On that day, when it was becoming evening,		ts	
b	he said to them,	CP-TP=F		
c	"Let us go across to the far shore."		ls	
36a	And having sent away the crowd,	(C)	pc	pre-f:dep
b	they took him as he was in the boat	CP-TP	lchg	pre-f:arr
c	and other boats were with it.		pe	
37a	And there became a great storm of wind			
b	and the waves were thrown into the boat			
c	so that the boats were already filled.			
38a	And he was in the stern on the pillow	CP	ls	
b	sleeping.			
NUC				
c	And they raised him,	CP-TP	f/ai	
d	and said to him,			
e	"Teacher, does it not matter to you		q	
f	that we are being destroyed?"		req	
39a	And, having awakened,	TP	resp	
b	he rebuked the wind		trans:tech	
c	and said to the sea,			
d	"Be quiet, be silent."			
e	And the wind rested		trans:aff	
f	and there came a great calm.		trans:demo	
40a	And he said to them,	TP-CP		
b	"Why are you so timid?"		q	
c	How do you not have faith?		q	
41a	And they feared a great fear	TP	resp pc tf	
b	and they said to each other,			
c	"Who then is this one		q	
d	that both the wind and the sea listen to him?"			

THE STILLING OF THE STORM

Luke 8:22-25

INTRO

22a	For it happened in one of those days		ts	
b	that both he and his disciples got into the boat	CP&TP=F	ls	pre-f:arr
c	and he said to them,	TP-CP		
d	"Let us go to the far shore."		lchg	
e	and they put out.			pre-f:dep
23a	While they were sailing,		tc	
b	he fell asleep.	CP		
c	And a wind storm came down on the lake			
d	and they were being swamped			
e	and they were in danger.			

NUC

24a	Approaching,	TP-CP		f:arr
b	they awakened him,			ai
c	saying,			diai
d	"Teacher, teacher we are being destroyed."		req	
e	Awakening,	CP	resp	
f	he rebuked the wind and the roughness of the water		trans:word/tech	
g	and they ceased		trans:aff	
h	and became calm.		trans:demo	

CON

25a	And he said to them,	CP-TP		
	"Where is your faith?"		q	
b	Fearing, they were amazed,	TP	resp	tf
c	saying to each other,		pc	
d	"Who then is this		q	
e	that he commands both the wind and the water			
f	and they obey him?"			

THE FEEDING OF 5,000
Matthew 14:13-21

INTRO

13a	Having heard, Jesus withdrew from there in a boat to a deserted place by himself	CP	ls	dep pre-f:arr ₁ pre-f:arr ₂
b	And, having heard, the crowds came out to him by land from the towns.	C-CP		
14a	Having gone out,			
b	he saw a great crowd	CP-C		pre-f:perc
c	and had pity on them,			
d	and he healed their sick ones.			
NUC				
15a	When evening came,		tchg	
b	his disciples went to him saying,	TP-CP	arr	f/ai
c	"The place is deserted			
d	and already the time has gone,			
e	dismiss the crowds now,		req	
f	so that, having gone into the cities			
g	they may buy themselves food.			
16a	Jesus said to them,	CP-TP		
b	"They do not have the need to go.		resp	
c	You give them to eat.		com	
17a	They said to him,	TP-CP		
b	"We haven't here but 5(loaves of) bread and two fish."		resp	
18a	He said,	CP-TP		
b	"Bring them here to me."		com	
19a	And having commanded the crowd to lie down on the green grass,	CP-C		
b	taking the five loaves and two fish,			
c	having looked up to heaven,			
d	he blessed		trans:word	
e	and, having broken,		trans:tech	
f	he gave bread to the disciples	CP-TP		
g	and the disciples gave to the crowds	TP-C		

THE FEEDING OF 5,000
Mark 6:30-45

INTRO

30a	And the apostles are gathered toward Jesus	TP-CP		pre-f:arr
b	and they reported to Jesus how much they did how much they taught.			
31a	And he said to them,	CP-TP		
b	"You yourselves come by yourselves into wilderness			
c	and rest for a little while."			
d	For the ones coming and going were many			
e	and they were not even having opportunity to eat.			
32	And they went in the boat to the wilderness alone.	CP-TP	lchg	pre-f:arr/dep
33a	And many saw them going			
b	and recognized them.			
c	and they ran out there by land from all the towns	C		pre-f:arr
d	and came toward them.	C-CP&TP		
34a	And getting out, he saw a great crowd	CP-C		pre-f:perc
b	and he had compassion on them			
c	because they were like sheep not having a shepherd			
d	and he began to teach them many things.			
NUC				
35a	And by this time when it became many hours,		tchg	
b	the disciples, coming to him, said,	TP-CP		foc/ai
c	"This place is isolated			
d	and the hour is late.			
36a	Dismiss them		req	
b	so that by going into the surrounding fields and villages			
c	they may buy themselves something they might eat."			
37a	And replying, he said to them,	CP-TP		
b	"You give them to eat."		com	
c	And they say to him	TP-CP		
d	"Having come out,			
e	should we obtain bread worth 200 denarii			

20a	And all ate		trans:aff ₁
b	and were satisfied		trans:aff ₂
c	and the excess of broken pieces were gathered, twelve filled baskets.		trans:demo ₁
21	Those eating were about 5,000 men in addition to women and children.	Cterm id	trans:demo ₂

CON

22a	And immediately he directed the disciples to get into the boat	CP-TP	tn	com
b	and go before him to the far shore	TP		
c	until he dismissed the crowd.	CP-C		

defoc:dep
defoc:dis

THE FEEDING OF 5,000

Luke 9:10-17

INTRO

10a	Having returned, the disciples described to him the things they had done.	TP=F-CP		pre-f:arr
b	And taking them along,			
c	he withdrew privately to the city of Bethsaida.		lchg	pre-f:arr/dep
11a	Yet, when it knew,	C-CP&TP		
b	the crowd followed him.			
c	And having received them,	CP-C		pre-f:arr
d	he spoke to them about the kingdom of God,			
e	and those having need of healing, he heals.			

NUC

12a	The day came to an end.		tchg	
b	Having approached,	TP-CP		f
c	the twelve said to him,			ai/diai
d	"Dismiss the crowd		req	
e	so that, having gone into the surrounding villages,			
f	they may both find lodging			
g	and find provisions			
h	because we are here in a deserted place."		ls	
13a	But he said to them,	CP-TP		
b	"You give them something to eat."		com	
c	They said,	TP-CP		
d	"There is no more to us than five loaves and two fish,		resp	
e	unless, going,			
f	we should buy bread for all these people."			
14a	For there were about five thousand men.	(C)	id	
b	He said to his disciples,	CP-TP		
c	"Have them sit down in groups of about fifty."		com	
15a	And they did thus	TP-CP		
b	And everyone sat down.			
16a	Taking the five loaves and two fish,	CP		

16b having looked up into heaven,,

c he blessed them

d and broke

e and gave to the disciples

f to serve the crowd.

CP-TP

TP-C

trans:word

trans:tech

17a And all ate

b and were filled.

c Twelve baskets of pieces were gathered

d which remained to them.

trans:aff

trans:demo₁

trans:demo₂

THE FEEDING OF 5,000
John 6:1-15

INTRO

1	After these things Jesus went to the far shore of the sea of Galilee of Tiberias	CP	lchg	pre-f:arr
2a	A great crowd followed him	C-TP		pre-f:arr
b	because they observed the signs			
c	which he did in behalf of the powerless.			
3a	Jesus went up into the mountain		lchg	pre-f:arr/dep
b	and there he sat down with his disciples.	CP&TP=F		
4	Passover, the feast of the Jews, was near.		ts	
NUC				
5a	Then, having lifted up his eyes,			
b	and having seen that a great crowd was coming toward him.	CP-C		foc:perc
c	Jesus said to Philip	CP-TP		diai
d	"In what way can we buy bread		q	
e	so that these may eat?"			
6a	(He said this to tempt him			
b	for he knew what he wished to do.)			
7a	Philip replied to him,	TP-C		
b	"Bread worth 200 denarii will not be enough		resp ₁	
c	in order that each might take a little something."			
8	One of his disciples, Andrew the brother of Simon Peter, said to him,	TP-CP		
9a	"There is a boy here who has five barley loaves and two fish.		resp ₂	
b	But what are these things among so many?"		q	
10a	Jesus said,	CP-TP		
b	"Make the men sit down."		com	
c	There was much green grass in that place.		ls	
d	Then the men sat down, in number about 5000.	C		
11a	The Jesus took the bread	CP		
b	and, having given thanks,		trans:word	

11c	distributed to those reclining	CP-TP&C	trans:tech ₁
d	and likewise from the fish		trans:tech ₂
e	as much as they wished.		trans:aff ₁
12a	When they were full,		trans:aff ₂
b	he said to his disciples,	CP-TP	
c	"Gather the extra pieces		com
d	so that they may not be destroyed."		
13a	Then they gathered,		
b	and they filled 12 baskets of pieces from the 5 barley loaves		trans:demo
c	which were left over to those who had eaten.		
<hr/>			
CON			
14a	Then the men, seeing that he did a sign, said,	C	
b	"This is truly the prophet		tf id
c	which is coming into the world."		
15a	Then Jesus, knowing that they wished to come	CP-TP	
b	and seize him		
c	so that they could make him king,		
d	he alone took refuge again on the mountain.		

defoc:dep

WALKING ON THE WATER
Matthew 14:22-23

INTRO

22a	And immediately he led his disciples to get into the boat	CP-TP	tc	
b	and preceed him to the opposite shore		ls	pre-ai:dep
c	as he had not dismissed the crowds.	CP-C		
23a	Having dismissed the crowds, he went up to the mountain	CP	ls	pre-ai:dep
b	by himself to pray.			
c	When evening came, he was alone there.		ts/ls	
24a	But the boat was already many stadia distant from land		ts/ls	
b	pounded by the waves, for the wind was against it.			
NUC				
25a	During the fourth watch of the night, he went to them	CP-TP	tchg	ai
b	walking on the sea.		trans:tech	
26a	The disciples, seeing him walking on the water,	TP-CP	trans:aff	f(recip):perc
b	were thrown into confusion,			tf
c	saying,			
	"It is a ghost."			
d	and crying out from fear.		(req)	
27	Immediately Jesus spoke to them saying,	CP-TP	res;/tc	
	"Have courage. It is I. Fear not."	CPid	trans:demo(?)	
28a	Answering him, Peter said,			
	"Lord, if it is you,		id	
b	command me to come to you upon the water."		req	
c	and came to Jesus.			
30a	Seeing the wind, he was afraid			
b	and beginning to sink he cried out, saying,			
	"Lord, save me."		req	
31a	Immediately, taking (his) hand, Jesus lifted him up.		resp/tc	
b	and said to him,			
	"Man of little faith, why have you doubted?"		q	
32a	And when they had gotten into the boat, the wind fell.		aff/(demo)	tc

CON

4.36.2

b Those in the boat worshiped him.

TP-CP

tf

c saying,

"Truly, you are the son of God."

CPid

WALKING ON THE WATER
Mark 6:45-52

INTRO

45a	And immediately he led his disciples to get into the boat	CP-TPtc		
b	and led the way to the opposite shore at Bethsaida	TP	ls	
c	while he himself sent away the crowd.	CP-C		pre-f:dep
46a	And, having taken leave of them,			
b	he went to the mountain to pray.	CP	ls	pre-f:dep
47a	And when evening came	TP	ts	
b	the boat was in the middle of the sea		ls	
c	and he alone upon the land.	CP	ls	

NUC

48a	And, seeing them harassed while rowing,	DP-TP		f:perc
b	for the wind was against them,			
c	about the fourth watch of the night, he came to them	CP	ts	ai:arr
d	walking on the sea.			tech
e	And he came to pass by them.			
49a	Yet, those seeing him walking upon the sea thought he was	TP		
	a ghost			
b	and cried out.	TP-CPreq		
50a	For they all saw him			f(recip):perc
b	and were thrown into confusion.			
c	Yet, immediately, he spoke with them and said to them,	CP-TP		
	"Have courage, it is I, fear not."		resp	
51a	And he came to them in the boat			:aff
b	and the wind fell.			:demo

CON

c	And they were utterly astounded within themselves by the	C		tf
	extraordinary thing.			
52a	For they had not gained insight upon (the incident of the)			
	bread			
b	but their heart was made obtuse.			

WALKING ON THE WATER
John 6:16-21

INTRO

16a	For, as evening was coming on,		ts	
b	his disciples went down onto the sea.	TP+F	ls	
17a	And, having gotten into the boat,			
	they went across the sea to(ward) Capernaum.		ls	pre-f:dep
b	And darkness had already fallen		ts	
c	and Jesus had not come to them.	CP	problem	
18	Moreover the sea was roused by a great wind blowing.			
NUC				
19a	Then, having come about 25 or 30 stadia,		ls	
b	they noticed Jesus walking upon the sea.	TP-CP		:tech f:perc
c	and approaching the boat			ai
d	and they were afraid.		(resp)	(tf)
20a	Yet he said to them,			
b	"It is I; fear not."	CP-TP	resp	
21a	Then they went to take him into the boat	TP-CP		:(aff)
b	and immediately the boat came onto the land			:(demo)
	to which they were going.		l chg	

FEEDING OF 4,000
Matthew 15:32-39

NUC

31a	Jesus, having summoned his disciples,	CP-TP	foc:arr
b	said,		
	"I have compassion for the crowd		stmt
c	because they have remained with me three days now		
d	and they do not have anything to eat.		
e	And I do not wish to send them away hungry		
f	lest they tire on the way.		
33a	And his disciples said to him,	TP-CP	
b/c	"Where in the wilderness is there enough bread		q
d	for us to satisfy so great a crowd?"		
34a	And Jesus said to them,	CP-TP	
	"How much bread have you?"		q
b	They said to him,	TP-CP	
	"Seven and a few small fish."		resp
35	And when he had instructed the crowd to sit down	CP-C	com
	on the ground,		
36a	he took the seven loaves and the fish		
b.	and having given thanks		trans:word
c	he broke		trans:tech
d	and gave to the disciples	CP-TP	
e	and the disciples (gave) to the crowd	TP-C	
37a	And all ate		trans:aff ₁
b	and were filled		trans:aff ₂
c	and they collected the surplus of broken pieces,		
	seven hampers full.		trans:demo ₁

38 Those who were fed were 4,000 men in addition to women
and children.

C

id trans:demo₂

CON

39a And, having dismissed the crowd,

TO-C

defoc:dismissal

b he got into the boat

CP

c and went to the Magadan region.

lchg

defoc:dep

FEEDING OF 4,000
Mark 8:1-10

INTRO

1a	In those days when there was again a great crowd	C	ts	
b	and when they did not have anything to eat			
c	having summoned the disciples,	(CP-TP=F)		pre-f:arr

NUC

d	he said to them,			foc/ai diai
2a	"I have compassion for the crowd because for 3 days		ts	
b	now they have remained with me			
c	and they do not have anything to eat.		problems	
3a	And if I should send them hungry to their homes			
b	they will tire on the way.			
c	And some of them have come from afar."			
4	And his disciples replied to him,	TP-CP		
	"From what source here in the wilderness can			
	anyone supply so many with bread?"		q	
5a	And he asked them,	CP-TP		
	"How much bread have you?"		q	
b	They said,	TP-CP		
	"Seven."		resp	
6a	And he instructed the crowd to sit on the ground.	CP-C	com	

6b	And taking the seven loaves,	CP		
c	having given thanks,		trans:word ₁	
d	he broke		trans:tech	
e	and gave to his disciples	CP-TP		
f	so that they should serve			
g	and they served the crowd.	TP		
7a	And they had a few fish.			
b	And having blessed them,		trans:word ₂	
c	he said to serve them also.	CP-TP-C		
8a	And they ate		trans:aff ₁	
b	and were filled.		trans:aff ₂	
c	and they picked up the excess of broken pieces -			
	seven hampers (full).		trans:demo ₁	
9a	For there were 4,000.	C id	Trans:demo ₂	
<hr/>				
CON				
b	And he dismissed them,	CP-C		defoc:dismissal
10a	And, having gotten into a boat with his disciples,	A&M ts		
b	he went immediately, to the Dalmanouthan regions.		l chg	defoc:dep

TEMPLE TAX

Matthew 17:24-27

INTRO

24a	While they were going to Capernaum,		ls	
b	the ones taking the double drachmas came to Peter and said, TP=F			
c	"Does your teacher not fulfill the double drachma?"		q	
25a	He said,	TP-O		
b	"Yes."		resp	
NUC				
b/c	And when he had gone into the house,/ Jesus came to him,	CP-TP	tc/lchg	f:arr
d	saying,			diai
e	"How does it seem to you, Simon?"		q	
f	The rulers of the earth are taking from certain ones			
g	the last part or tax.			
h	(Will it be) from their sons or from strangers?"			
26a	When he said,	TP-CP	tc	
b	"From strangers."		resp	
c	Jesus said to him,	CP-TP		
d	"You would say the sons are frees.			
27a	Yet, so that we may not anger them,			
b.	go to the sea,		trans:word/tech	
c	cast a hook		(" ")	
d	and take the first fish that rises,		(" ")	
r	and when you open its mouth,			
f	you will find a four drachma coin.		trans:(aff)	
g/h	Taking this,/ give them on behalf of you and me."	CP-TP-O	(demo)	defoc:dep

WEDDING AT CANA
John 2:1-12

INTRO

1a	And on the third day there was a wedding in Cana of Galilee		ts/ls	
b	and the mother of Jesus was there.	TP=F		
2	Both Jesus and his disciples were invited to the wedding.	CP&F,		pre-foc:summons
NUC				
3a	When the wine gave out,		problem	
b	the mother of Jesus said to him,	TP-CP		foc/ai-diai
c	"They do not have wine."		stmt	
4a	And Jesus said to her,	CP-TP		
b	"What's that to you and me, woman?"		q	
c	My hour has not yet come."			
5a	His mother said to the servants,	TP-CP		
b	"Do whatever he may tell you."		com	
c	Standing there were six stone water jars for the purification of the Jews, containing between two or three measures.			
7a	Jesus said to them,	CP-1	trans:	
b	"Fill the jars with water."		word ₁	
b	And they filled them to the brim		tech ₁	
8a	And he said to them,	CP-1		
b	"Now draw out and take to the head waiter."		word ₂	pe
c	They took	1-2	tech ₂	
d	and he did not know whence it came.			
9a	When the headwaiter tasted the water which had become wine,		aff	
b	yet the servants who had drawn the water knew,			
c	the headwaiter called (to) the bridegroom,	2-3		
10a	and said to him,			
b	"Each man sets (out) first the good wine			
c	and, when they have gotten drunk, the younger.			
d	You have held back the best wine until now."		demo	
CON				

11a	Jesus did his first of the signs in Cana of Galilee	CP		
b	and he showed forth his glory			tf
c	and his disciples believed in him	F ₂		tf
12a	After this, he, his mother, his brothers and his disciples	CP&TP	tchg	
	went down to Capernaum	&F ₂	lchg	de-foc:dep
b	and they remained there not many days.		te	

Chapter II Table 1 A LIST OF NATURE WONDERS IN THE GOSPELS

<u>Catalogue</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>	<u>Title</u>	<u>Huck #</u>
4.33			5: 1-11	21: 1-11	The Miraculous Catch of Fish	17
4.34	8:23-27	4:35-41	8:22-25		Stilling of the Storm	105
4.35	14:13-22	6:30-45	9:10-17	6: 1-15	Feeding of 5,000	112
4.36	14:23-33	6:45-52		6:16-21	Walking on the Water	113
4.37	15:29b-39	8: 1-10			Feeding of 4,000	118
4.38	17:24-27				Temple Tax	128
4.39				2: 1-12	Wedding at Cana	

Chapter II Table 2 DISTRIBUTION OF PREFOCALIZERS, FOCALIZERS, ACTION INITIATORS AND DEFOCALIZERS

	Perception Precipitators & Perceptions	Participant Expansion & Contraction	Arrivals/Departures & Dismissals			Temporal Expansion & Contraction	Dialogue Initiators
			Jesus	Followers	Crowd		
<u>Prefocalizers</u>	33L-2a	34MK-36a	34Mk-35b-36b	33L-2b	34Mk-36a		
(indicated by	35Mt-14a	35Jn-3b	34Lk-22b,d	34Mt-23b	35Mt-13b		
narrative	35Mk-14a		35Mt-13a	34Mk-36b	35Mk-33c		
number			35Mk-32	34Lk-22b,d	35Lk-11b		
and subverse)			35Lk-10b	35Mk-30a	35Jn-2a		
			35Jn-1,3a	35Lk-10a			
			39-2	37Mk-11c			
				39-2			
<u>Focalizers</u>	35J-5b		37Mt-32a	34Mt-25a			
				34Lk-24a			
<u>Action</u>			33L-3a	33Lk-3c			34Lk-24c
<u>Initiators</u>			38-25d	34Mt-25b			35Mt-15a
				34Mk-34c			35Mk-35b
				34Lk-24b			35Lk-12c
							35Jn-5c
							37Mt-32b
<u>Defocalizers</u>		34Mt-27a	35Jn-15d	33L-11c	34Mt-22c	39-12b	37Mk-1d
		34Mk-41a	37Mt-39c	35Mt-22b	35Mt-22b		39-3b
		34Mk-25b	37Mk-10b	35Mk-45b	35Mk-45b,c		
			39-12a	39-12a	37Mt-39a		
					37Mk-9b		

Chapter II Table 3 SEQUENCE OF ELEMENTS IN THE INTRODUCTION

Catalogue Sequence

33Lk T - Crowd - CP - L - TP

33Jn T - CP - M - L

34Mt CP - L - TP

34Mk CP - TP - T - L

35Mt T - CP - TP - L

35Mk T - CP - TP - L

35Lk T - TP - CP

35Jn T - CP - L

36Mt T - CP - TP - L

36Mk T - CP - TP - L

36Jn T - TP - L

37Mt L - CP - Crowd

37Mk T - Crowd - TP - CP

38 L - Opponents - TP - CP

39 T - L - TP - CP

CP = Continuity Participant

L = Location

T = Temporal

TP = Theme Participant

Chapter II Table 4 SEQUENCE OF ELEMENTS IN A NATURE WONDER DIALOGUE

<u>Narrative</u>	<u>Jesus</u>	<u>Disciples</u>	<u>Jesus</u>	<u>Disciples</u>	<u>Jesus</u>	<u>Disciples</u>
33Luke					command	response
33John			question	response	command	/response/
35John			question	resp ₁ resp ₂	command	/response/
37Matthew	statement	question	question	response	command	/response/
37Mark	statement	question	question	response	(command)	/response/
38			question _{1&2}	response	command	/response/
SUMMARY	(STATEMENT/QUESTION) (*QUESTION/*RESPONSE)COMMAND / RESPONSE					

SIGLA
no enclosure=direct discourse
parenthesis=indirect(except in the summary where parentheses indicate an optional item)
slashes=an element implied by the action of a participant
box with initial=reversal of participants indicated at head of column
* = an item which may repeat

	<u>Disciples</u>	<u>Jesus</u>	<u>Disciples</u>	<u>Jesus</u>	<u>Jesus</u>	<u>Disciples</u>	<u>Jesus</u>	<u>Disciples</u>
34Matthew	request	response _Q						
34Mark	request _Q	/response/	<div style="border: 1px solid black; padding: 2px; display: inline-block;"> J D </div>					
34Luke	request	/response/			question _{1&2}	response _Q		
35Matthew	request	response			command	response	command	(response)
35Mark	request	command	question	response _Q	command	response	(command)	(response)
35Luke	request				command	response	command	(response)
39	request	response _Q			<div style="border: 1px solid black; padding: 2px; display: inline-block;"> command /response/ </div>		command	(response)
		statement						
					D	J		
SUMMARY	REQUEST / RESPONSE (QUESTION/RESPONSE _Q)*(COMMAND/RESPONSE)							

Chapter II Table 5 COMPARISON OF PATTERNS OF ELEMENTS IN DIALOGUES OF ALL TYPES OF GOSPEL WONDER NARRATIVES

<u>Type</u>								
B	Request				Question	Response		
R	Request	Response	Protest	Response	Question	Response		
D	Cry of Recognition				Question	Response _{Req}	Command	/Response/
O					Question	Response		
F	Pose Problem	Response			Question	Response _{Req}	Command	Response
SUMMARY	POSE PROBLEM	RESPONSE	PROTEST	RESPONSE	QUESTION	RESPONSE	COMMAND	RESPONSE

Chapter II Table 6 PATTERN OF TRANSFORMATION ELEMENTS IN GOSPEL NATURE
WONDERS

The element is designated by verse.

<u>Narrative</u>	<u>Word</u>	<u>Technique</u>	<u>Affirmation</u>	<u>Demonstration</u>
33L	4b	4c	6b,7c	6c,7d
33J	6b	6a	-----6d-----	
34Mt		-----26c-----	-----26d-----	
34Mk	39c	39b	39d	39e
34Lk		-----24e-----	24f	24g
35Mt	19d	19e	20a,b	20c,21
35Mk	41c	41d,41g	42a,b	43,44
35Lk	16c	16d	17a	17b,c
35Jn	11b	11c,d	11e,12a	13b
37Mt	36b	36c	37a,b	37c,38
37Mk	6c,7b	6d	8a,b	8c,9a
38	27b	27c,d,e	27f	27h
39	7a,8a	7b,8b	9a	10c

THE MIRACLE OF THE FLOUR AND THE OIL
I Kings 17:8-16

INTRO

8	And the word of God came to Elijah,	Y-CP	
9a	"Arise		com ₁
b	and go into Zarapta of Sidonia		
c	Behold, there I have commanded a woman, a widow, to sustain you	(TO+F)	
10a	And he arose		resp ₁
b	and went into Zarapta, into the gates of the city		lc/arr
c	And behold there was a woman, a widow, getting wood.	TP	

pre-f:perc

NUC

d	And Elijah called after her		
e	and said to her,	CP-TP	
f	"Now bring me a little water into a vessel		com ₁
g	and I will drink."		
11a	And she went to bring		resp ₁
b	and Elijah called after her	CP-TP	
c	and said,		
d	"Now you will bring me a bit of bread in your hand."		com ₂
12a	And the woman said,	TP-CP	resp ₂
b	"May the Lord your God live,		
c	if it is to me a loaf except what as much as the hand spread out		

foc/diai

12c	of flour in the jar and a little oil in the flask.		6.47.2
d	And behold I gather two twigs		
e	and I was being watched		
f	and I will make it for myself and my children		
g	and we will eat		
h	and we will die."		
13a	And Elijah said to her,	CP-TP	
b	"Be courageous.		com ₃
c	Go in		
d	and do according to your word.		
e	But first make me a small loaf from there		
f	and you will bring out to me		
g	for to you and to your children you will make from the last.		
14a	Because, thus says the Lord,	Y-TP	trans:word
b	'The jar of the wheat flour will not fail		
c	and the flask of oil will not have too little		
d	until the day the Lord gives rain upon the earth."		
15a	The woman went	TP	resp ₃
b	and made		trans:deed
c	and she and her children ate	C	trans:demo
d	and the jar of flour did not fail		trans:aff
e	and the flask of oil did not have too little		
f	according to the word of the Lord		
g	which Elijah had spoken to the widow.	CP	

THE WIDOW'S SON RAISED TO LIFE

I Kings 17:17-24

INTRO

17a	And it happened after these things	tchg
b	and the son of the woman, the lady of the house, became ill B	Pset chg
c	and his sickness was extremely powerful	desc
d	til the point at which breath was not left in him.	

NUC

18a	And she said to Elijah	TP+R/F-CP	foc/diai/ai
b	"Why to me and to you, man of God?		
c	You came to me to bring to memory my unrighteousness	(req)	
d	and kill my son."	(resp)	
19a	And Elijah said to the woman,	CP-TP	
b	"Give me your son."	CP&B	
c	And he took him from her bosom	CP&B	p set chg
d	and took him up to the room upstairs		lchg
e	in which he lived there		
f	and laid him upon his bed.		lc
20a	And Elijah cried out	CP-Y	prayer
b	and said		
c	"Woe to me, O Lord, the witness for the widow,		
d	(the one) with whom I live, with her		

20e	you have mistreated to kill her son."		
21a	And he breathed into the boy three times	CP-B	heal:tech
b	and he called upon the Lord	CP-Y	prayer ₂
c	and said,		
d	"O Lord my God, now turn back the life of this child to him."		heal:word req
22a	and it happened thus		heal:aff resp
b	and the child cried out.	B	heal:demo
<hr/>			
CON			
23a	And he took him down from the upper room into the house		lchg
b	and gave him to his mother.	B-TP/R	Pset chg
c	And Elijah said,	CP-TP	
d	"Look, your son lives!"		
24a	And the woman said to Elijah	TP-CP	
b	"Behold, I know		
c	that you are a man of God		recog
e	and that the word of the Lord in your mouth is true."		tf

THE SPOILED WATER
II Kings 2:19-22

NUC

19a	And the men of the city said to Elisha,	TP-CP		foc/ai
b	"Behold, the living quarters of the city are good,			
c.	just as the Lord sees,			
d	and the water spoiled	id		
e	and the earth barren.			
20a	And Elisha said,	CP-TP		
b	"Bring me a new little water jar		com/	
c	and you put salt there."		trans:word	
d	And they brought to him.	TP-CP	resp	
21a	And Elisha went out into the place where the road passes through the city walls*			lchg
b	and there he threw the salt	CP	trans:tech	
c	and said,	CP-TP		
d	"Thus says the Lord,	Y-TP		
e	'I have cured all the water		trans:aff	
f	not to be still from here death and barrenness.			
22a	And the water will be cured all the days			
b	according to the word of Elijah who spoke.'"		tf	
CON				
23a	And he went down to Bethel.	TP	dep	

*presumable to the city well/water supply at the city gate

THE SPOILED BOYS
II Kings 2:23b-25

INTRO

23b	And while he was going down on the road,	CP
c	likewise, small boys came out from the city	TP=O

NUC

d	and mocked him	TP-CP
e	and said to him,	
f	"Go down, baldy,	
g	go down."	

24a And he turned aside against them

b	and looked at them	
c	and cursed them in the name of the Lord.	CP-TP
d	And behold, two bears came forth from the thicket	
e	and they tore open forty-two boys from them,	

CON

25a	And he proceeded thence to Mt Carmel	CP
b	and returned from there to Samaria	

foc

perc

:word
tech
demo

dep
le

THE JAR OF OIL
II Kings 4:1-7

NUC

1a	And a woman from the sons of the prophets called to Elisha, TP+F-CP	
b	saying,	req
c	"Your servant, my husband, died,	
d	and you know	
e	that he was a servant who feared the Lord.	
f	And the money lender came	
g	to take my two sons to himself as slaves."	
2a	And Elisha said,	CP-TP
b	"What shall I do?	q
c	Report to me	com ₁
d	what there is in the house."	
e	Then she said,	TP-CP
f	"There is nothing there for your servant in the house	resp ₁
g	except the oil which I will pour out."	
3a	And he said to her,	CP-TP
b	"Come here.	com ₂
c	Ask for yourself vessels from all your neighbors,	
	empty vessels	
d	lest you diminish	

foc/dia_i

4a	And you will enter		6.55.2
b	and you will close the door on you and your sons		
c	and you will fill up all the vessels		trans:word
d	and the one that is full		
e	set aside.		
<hr/>			
5a	And she went by herself	Pset chglchg	
b	and did thus		resp ₂
c	and closed the door on herself and her sons.	TP&C	
d	They approached her		
e	and she poured in		trans:tech
f	until the vessels were filled.		trans:aff
6a	And she said to her sons	TP-C	
b	"Give me yet a vessel."		
c	and they said to her,	C-TP	
	"There is not yet a vessel."		trans:demo ₁
d	and the oil stopped.		
<hr/>			
7a	And she went	Pset chglchg	
b	and told the man of God.	TP-CP	
c	And Elisha said,		
d	"Come here		com ₃
e	and sell the oil		
f	and you will pay your debts		
g	and you and your sons will live on the remaining oil."		tf
<hr/>			
CON			
8a	And day came		tchg
b	and Elisha went on to Shunem.	CP	lchg/dep

THE SON RESTORED TO LIFE
II Kings 4:18-37*

INTRO

18a	And the boy matured.	1	tf? ts
b	And it happened at the time when the boy went out to his father 1-2 to the reapers		tn arr
19a	And he said to his father,	1-2	
b	"My head, my head!"		
c	And he said to his servant,	2-3	
d	"Carry him to his mother."	1-TP	
20a	And he carried him to his mother	TP	arr Pset chg
b	and he fell asleep on her knees until midday		
c	and he died.		dep
21a	And she carried him up		dep lchg
b	and laid him on the bed of the man of God	(CP)	
c	and shut the door		
d	and went out.		dep
22a	And she called her man	TP-2	P set chg
b	and said,		
c	"Send me one of the servants and one of the she-asses		com
d	and I will run to the man of God		
e	and I will return."		

23a	And he said,	2-TP	6.56.2
b	"Why go to him today?		q
c	It is neither new moon nor sabbath."		
d	But she said,	TP-2	
e	"Peace."		tf?
24a	And she saddled the ass		Pset chg
b	and said to her servant,	TP-3	
c	"Come then, go!		
d	Do not saddle for me to mount		
e	because I am already ahead of you.		
25a	Come here		
b	and you will go		
d	and will to to the man of God on Mt. Carmel		dep
d	And it happened		P set chg
e	as Elisha saw her approaching	CP-TP	perc
f	and he said to Gehazi, his servant,	CP-4	
g	"Behold the Shunammiteess!"		
26a	Now run to meet her		tn
b	and you will say,	4-TP	com
c	"Is there peace with you?		q
d	Is there peace with your man?		q
e	Is there peace with your child?"		q
f	She replied,		
g	"Peace."		resp tf?

NUC

6.56.3

27a	And she went to Elisha on the mountain	TP-CP	arr
b	and she seized his feet		
c	and Gehazi approached to push her back	4	
d	and Elisha said,	CP-4	
e	"Leave her,		com
f	for her spirit is in great pain to her		
g	and the Lord had hidden it from me		
h	and not disclosed it to me."		
28a	She said,	TP-CP	
b	"Did I not ask my master for a son?		q
c	Did I not say,		
d	'Do not deceive me.'"		
29a	And Elisha said to Gehazi,	CP-4	
b	"Gird up your loins,		com
c	take up my staff,		
d	and go.		
e	If you meet a man,		
f	you should not bless him		
g	and if he blesses you,		
h	do not reply to him.		
i	And you will place the staff on the boy's face."		
30a	And the boy's mother said to him	TP-CP	
b	"As God lives		

30c	and as your soul lives,			6.56.4
d	I will not leave you."			
e	And Elijah rose	CP		
f	and went after her.	CP&TP	dep	
31a	And Gehazi went on before her	4		
b	and put the staff on the boy's face	4-1	arr/resp	
c	and there was no cry			
d	and there was no sound.			
e	And he turned back to meet him	4-CP	arr	
f	and told him,			
g	saying,			
h	"The child was not roused."			
32a	And Elisha entered the house	CP	arr	
b	and saw the dead child laid upon his bed.			
33a	And Elisha went into the house		doublet	
b	and closed the door on the two of them			
c	and prayed to the Lord	CP-Y		
34a	And he got up			
b	and stretched out on the boy		heal:tech	
c	and put his mouth to his mouth			
	and his eyes to his eyes			
	and his hands to his hands			
d	and he twisted about upon him			
f	and the boy's flesh warmed.			

35a	And he turned back		
b	and went about the house, on this side and on that		
c	and he got up		
d	and bent upon the boy seven times		
e	and the child opened his eyes.	1	heal:demo
<hr/>			
CON			
36a	And Elisha called out to Gehazi	CP-4	
b	and said,		
c	"Call the Shunammiteess."		
d	and he called	4-TP	
e	and she came into him.	TP-CP	arr
f	And Elisha said,	CP-TP	
g	"Take your son."		com
37a	And the woman went in		doublet
b	and fell at his feet	TP-CP	tf
c	and did obeisance on the earth		tf
d	and picked up her son		
e	and went out.	TP&1	dep
38a	And Elijah returned to Gilgal	CP	dep

THE POISONED POT
II Kings 4:38-41

INTRO

38a	And Elisha returned to Gilgal	CP	arr	
b	and there was a famine in the land	id		
c	and the sons of the prophets settled in his presence	C=F	arr	
NUC				
d	And Elisha said to his servant,	CP-TP=F		foc
e	"Set up the large pots		com ₁	
f	and boil the vegetables for the sons of the prophets."			
39a	And one went out to the field to pick herbs	F	dep/pchg	
b	and found a vine in the field		resp ₁	
c	and gathered from it wild squash			
d	filling his cloak,			
e	and he threw them into the boiling pot		arr	
f	because he did not know			
40a	And he gave to the men to eat	TP-C	Pchg	
b	and it happened in eating them from the pottage			
c	and behold they cried out			
d	and said,			
e	"Death is in the pot, man of God."	C-CP		
41a	And they were unable to eat			
b	and he said,		com ₂	

4lc	"Bring wheat flour	CP-TP	trans:word	6.57.2
d	and throw it into the pot."		trans:tech	
e	And Elisha said to Gehazi his servant,	CP-TP		
f	"Dish it up to the people			
g	and let them eat."		trans:demo	
h	And there was no longer a spoiled thing there in the pot.			

THE TWENTY LOAVES
II Kings 4:42-44

INTRO

42a	And a man came from Bethsaida	TP	arr	
NUC				
b	and he brought to the man of God twenty loaves made of barley	TP-CP		foc
	flour and cakes of preserved fruit from the firstfruits, TP=F			
c	and he said,	CP-X+F		
d	"Give* to the people		com	
e	and let them eat."		trans:word	
43a	And his servant/priest said,	F-CP	Pset chg	
b	"Why should I give this to 100 men?"		q	
c	And he said,			
d	"Give* to the people	CP-F	resp/com ₂	
e	and let them eat."			
f	because, thus says the Lord,	Y-F		
g	'They will eat			
h	and they will leave behind."			
44a	And they ate		trans:aff	
b	and they left behind		trans:demo	
	in accordance with the word of the Lord		tf	

THE CURING OF THE LEPROSY OF NAAMAN
II Kings 5:1-19

INTRO

1a	And Naaman, the ruler of the armies of Syria			
	was a great man before his King	TP		
b	and he was one who had been awed by the face			
c	because, in him, the Lord gave deliverance to Syria.			
d	And the man was powerful in strength			
e	who had become leprous.	id		
2a	And Syria sent forth armed bands			
b	and they captured a small girl from the land of Israel	F	Pset chg	arr
c	and she was before the wife of Naaman.	wife		
3a	Indeed she said to her lady,	F-wife		
b	"Would that my lord were before the prophet of God in Samaria.			
c	Then he would recover from his leprosy."			
4a	And she went in		Pset chg	arr
b	and called to her lord			
c	and said,	wife-TP		
d	"Thus and thus says the young girl from the land of Israel."			
5a	And the King of Syria said to Naaman,	king-TP	Pset chg	
b	"Come, go into,			
c	and I will send a message to the King of Israel."			

5d	And he went			dep	6.59.2
e	and he took in his hand 10 tallents of silver and 6,000 pieces of gold and 10 changes of fancy clothing.				
6a	And he carried the book to the King of Israel,				
b	saying,	king-king ₁ ₂			
c	"And now when this book might come to you,				
d	behold I send you my servant, Naaman,				
e	and you will heal him from his leprosy."		req		
7a	And it happened when the King of Israel read aloud the book,				
b	and he rent his garment				
c	and said	king-crowd ₂			
d	"I am not God to kill and give life				
e	that this one sends to me to heal a man of his leprosy.		resp		
f	that, however, you indeed know and see				
g	that this one tricks me."				
8a	And it happened when Elisha heard,	CP	Pset chg		
b	that the king of Israel rent his garment				
c	and he sent to the king of Israel, saying,	CP-king ₂			
d	"Why did you rend your garment?				
e	Indeed, let Naaman come to me				
f	and let him know				
g	that there is a prophet in Israel."				
<hr/>					
NUC					
9l	And Naaman came in horse and chariot	TP	Pset chg	arr	

9b	and he was at the door of the house of Elisha		foc	6.59.3
10a	and Elisha sent a messenger to him,	CP-TP	ai	
b	saying,			
c	"Go wash seven times in the Jordan			
d	and your flesh will return to you			
e	and you will be cleansed."		heal:word/com	
11a	And Naaman become angry,			
b	and left,			
c	and said,			
d	"Behold, I said that he will come out to me	TP-(CP)		
e	and he will stand			
f	and he will call upon the name of his God			
g	and lay his hand upon the place			
h	and heal the leprosy.			
12a	Are not the Abana and Pharphar, the rivers of Damascus,			
	good beyond the Jordan and all the waters of Israel		q	
b	Having gone there,			
c	shall I not wash in them			
d	and shall I not be cleansed?"		q	
e	And he turned away			
f	And he left in a rage.		dep	
13a	And his servants approached	Pset chg	arr	
b	and said to him,		resp	
c	"(If) the prophet said a great word to you,			

13d	would you not do it?	q	6.59.4
e	and because he said to you,		
f	'Wash		
g	and be cleansed.'" (heal:word)		
14a	And Naaman got down		
b	and washed in the Jordan seven times	heal:tech	
c	according to Elisha's word		
d	and his skin returned to him like the skin of a tiny baby	heal:demo	
e	and he was cleansed.	heal:aff	
15a	And he returned to Elisha, he and all his fortified camp,	arr	
b	and he went		
c	and sat		
d	and said,	TP-CP	
e	"Behold, indeed I know		
f	that there is not a God in all the earth but in Israel.	tf	
g	And now accept the praise according to your servant."		
16a	And Elisha said,	CP-TP	
b	"God lives,		
c	whom I represent before him.		
d	if I will accept."		
e	And he strongly urged him to accept	TP-CP	
f	And he cajoled him.		
17a	And Naaman said,	TP-CP	
b	"And, if not, indeed let a cargo of a pair of mules be given to your servant.		

17c and you will give to me from this red earth.
d because it is not possible
e that your servant will no longer make offerings and whole
burnt offerings to other Gods but the one God.
18a And the Lord will be gracious to your servant in the going
b out of my master into the house of Remman to pray
c and he will find support on my arm
d and I will pray in the house of Remman
during his prayer in the house of Remman
e and indeed may the Lord be gracious to your servant in this word."
19a And Elijah said to Naaman, CP-TP
b "Go in peace." dis
c And he went from him a little way into the land. dep

23e	and gave them to two of his servants			6.60.2
f	and they carried before him.		dep	
24a	and he took from their hands			
b	and set in the house		arr	
c	and sent out the men.		dep	
NUC				
25a	And he went in		arr	
b	and he approached his master.	TP-CP		foc
c	And Elisha said to him,	CP-TP		ai
d	"From what place, Gehazi?"		q	
e	And Gehazi said,	TP-CP		
f	"Your servant has not gone there and there."	CP-TP	resp	
26a	And Elisha said to him,			
b	"Did not my heart go with you			
c	when the man turned back the chariot to meet you?		q	
d	And then you took the silver			
e	and then you took the cloaks			
f	and you will take from him gardens, olive groves, vineyards sheep, fish, slaves and slave girls.			
27a	And the leprosy of Naaman will cling to you and to your seed forever."		trans:word	
b	And he went from his presence leprous as snow.		dep trans:aff/demo	

GEHAZI'A ACQUISITION OF LEPROSY
II Kings 5:20-27

INTRO

20a And Gehazi, the servant of Elisha, said, TP=F
b "Behold, my lord refrained from taking this which
he brought from the hand of Naaman of Syria.
c May the Lord live
d lest I run after him
e and I will take it for him.

NUC

21a And Naaman saw him running after him C recip arr
b and turned the chariot around to meet him. recip arr
22a And he said, f/diai
b "Peace.
c My master sent me, (CP-TP)
d saying,
e 'Behold now two servants from the mountains of Wphraim
from the sons of the prophets came to me.
f So give them a talent of silver and two festal robes.'"
23a And Naaman said, C-TP
b "Take two talents of silver."
c And he took in two sacks TP
d and two festal robes

THE LOST AX HEAD

II Kings 6:1-7

NUC

1a	And the sons of the prophets said to Elisha,	TP=F-CP	foc
b	"Behold, the place where we live in your presence is too small for us.		
2a	Indeed, we could go to the Jordan	req	
b	and we could each take up from there every man a beam of wood		
c	And we could make ourselves someplace to live there.		
d	And he said,	CP-TP	
e	"Go!"	resp/com	
3a	And the one said,	TP-CP	
b	"It is fitting for you to come with your servants."	req ₂	
c	And he said,		
d	"I will come."	resp ₂	
4a	And he went with them.	dep	
b	And they came to the Jordan	lchg/arr	
c	and they cut the trees		
5a	And behold the one is cutting down the beam		
b	and the iron tool fell off into the water.		
c	And he cried,	TP-CP	

5d	"Oh, lord!"		6.61.2
e	and he proceeded.		
6a	And the man of God said,	CP-TP	
b	"Where did it fall in?"		q
c	and he showed him the place.		resp
d	And he ripped off a branch		
e	and threw it in there		trans:tech
f	and the iron tool floated to the surface.		trans:demo
7a	And he said,	CP-TP	
b	"Pick it up yourself."		
c	and he stretched out his hand		
d	and picked it up.		trans:aff

A RESURRECTION AT ELISHA'S TOMB
II Kings 13:20-21

INTRO

20a	And Elisha died	CP		
b	and they buried him.			
c	And a band of lightly armed men of Moab came into the land	C ₁		
d	during the coming of the year.			
21a	And it happened while they were burying the man	TP&C ₂	tc	pre-f:arr
NUC				
b	and behold, they saw the lightly armed man	C ₂ -C ₁		foc:perc
c	and they dropped the man into the tomb of Elisha	TP-CP		
d	and they fled	C ₂	dep/pc	
e	and he touched the bones of Elijah	TP-CP	heal:tech	
f	and he lived		heal:aff	
g	and rose up on his feet.		heal:demo	

Chapter III Table 1 A LIST OF MIRACLE NARRATIVES IN THE
 ELIJAH-ELISHA CYCLES, I Kings 17 - II Kings 10
 (a continuation of Funk's Exhibit 1)

<u>Catalogue</u>	<u>Citation</u>	<u>Title</u>	<u>Type</u>
6.47	I Kings 17: 1- 7	Miracle of the Flour and the Oil	F
6.48	I Kings 17:17-24	The Widow's Son Raised to Life	R
6.49	I Kings 18: 1-46	The Contest on Mt. Carmel	(Ext)
6.50	II Kings 1: 1-18	The Death of Ahaziah	(Ext)
6.51	II Kings 2: 1-18	Elijah is succeeded by Elisha	(Ext)
6.52	II Kings 2:19-22	The Spoiled Water	F
6.53	II Kings 2:23-25	The Spoiled Boys	O
6.54	II Kings 3: 1-27	The War with Moab	(Ext)
6.55	II Kings 4: 1- 7	The Jar of Oil	F
6.56	II Kings 4:17-37	The Son Restored to Life	R
6.57	II Kings 4:38-41	The Spoiled Pot	F
6.58	II Kings 4:42-44	The Twenty Loaves	F
6.59	II Kings 5: 1-19	The Curing of the Leprosy of Naaman	B
6.60	II Kings 5:20-27	Gehazi's Acquisition of the Leprosy	B
6.61	II Kings 6: 1- 7	The Lost Ax Head	F
6.62	II Kings 6: 8-23	The Syrian Army Blinded and Captured	(Ext)
6.63	II Kings 6:24-7:20	The Siege of Samaria	(Ext)
6.64	II Kings 13:20-21	A Resurrection at Elisha's Tomb	r

Chapter III Table 2 DISTRIBUTION OF PREFOCALIZERS, FOCALIZERS, ACTION INITIATORS AND FOCALIZERS

	<u>Perception</u> <u>Precipitators</u> & <u>Perceptions</u>	<u>Participant</u> <u>Expansion &</u> <u>Contraction</u>	<u>Arrivals/Departures</u> & <u>Dismissals</u> <u>Prophet</u>	<u>Followers</u>	<u>Locale</u> <u>Expansion &</u> <u>Contraction</u>	<u>Temporal</u> <u>Expansion &</u> <u>Contraction</u>	<u>Dialogue</u> <u>Initiators</u>
<u>Prefocalizers</u>	47-10a		47-10b	47-10c	47-10b	48-17a	
(indicated by			53-23b	53-23c		56-18a	
narrative			57-38a	57-38c			
number and				58-42a			
subverse)							
within	56-25e	56-20a,c,21a		56-20,21a&d	56-21a		
multi-scene		22a,24a,25d		25c,27a			
introduction		52-2b,4a,5a,8a	60-21b	60-21a,23f,24b			
				61-21a			
<u>Focalizers</u>							
* a gift in	53-24b		58-9b	60-24c			47-10d
in 58-42b							48-18a
							52-19a
							53-23d
							55-1a
							56-27b
							57-38d
							61-1a
<u>Action I</u>		(within the nucleus-----)					58-42c
<u>Initiators</u>		48-19c,23b	56-30f	56-30f	48-19d,f		59-10b
		55-5a,7a	56-31e	57-39a,e	52-21a		60-25c
		57-40a		59-12f,13a	55-5a,7a		
		58-43a	61-4a,b	61-4a,b			
		59-13a					

Chapter III Table 3 . SEQUENCE OF ELEMENTS IN THE INTRODUCTION

Catalogue Sequence

47 CP - L - (TP) - L - L - TP

48 T - B - TP - CP

52 TP - CP (in the Nucleus - L)

53 T(implied in the conjunction) - L - TP - L

55 TP - CP

56 T - T - B - L

57 CP - L - TP

58 TP - L - CP

59 TP - L

60 Gehazi (TP?) - Naaman (CP?)

61 TP - CP - L - L

62 CP - T - TP

B = one needing healing

CP = Continuity Participant

L = Location

T = Temporal

TP = Theme Participant

Chapter III Table 2, page 2

	<u>Perceptions</u>	<u>PE & C</u>	<u>Prophet</u>	<u>Follower</u>	<u>LE & C</u>	<u>TE & C</u>	<u>Dialogue</u>
Defocalizers		48-23b	52-23a	47-15a	48-23a	55-8b	
		56-36e	53-25a	56-37e	53-25b		
		59-15a	55-8b	59-15a, 19b, c	55-8b		
			56-38a	60-27b			

Chapter III Table 4 SEQUENCE OF ELEMENTS IN A NATURE WONDER DIALOGUE

<u>Narrative</u>	<u>CP</u>	<u>TP</u>	<u>CP</u>	<u>TP</u>	<u>CP</u>	<u>TP</u>
47					command	response
					command	(response)
					command	(response)
57 (famine)					command	(response)
						(response)
						(response)
58	command	question			command	/response/
SUMMARY	(COMMAND/	QUESTION)			COMMAND	/*RESPONSE
	<u>TP</u>	<u>CP</u>	<u>TP</u>	<u>CP</u>	<u>CP</u>	<u>TP</u>
52	pose prob	command				
55	pose prob	response _Q			command	response
						(response)
57 (poison)	pose prob	command				
		command				
61	pose prob	command				
	request	response				
	pose prob	response _Q			command	(response)
SUMMARY	*POSE PROBLEM/	RESPONSE			(COMMAND	/ RESPONSE)

Chapter III Table 5. PATTERN OF TRANSFORMATION ELEMENTS IN THE
ELIJAH AND ELISHA WONDERS

The element is designated by verse.

<u>Narrative</u>	<u>Word</u>	<u>Technique</u>	<u>Affirmation</u>	<u>Demonstration</u>
47	14	15b	15c	15d,e
48	21d	21a	22a	22b
52	20b,c	21b	21e	22a(?)
53	24c	24d		24e
55	4	5e	5f	6c,d
56	(33c)prayer	34b,c,d 35b,c,d		(34f) 35e
57	-----41c,d-----		41h	41g
58	42d,e43d,e,g,h		44a	44b
59	10,13f,g	14b	14e	14d
60	-----27a-----		-----27b-----	
61	7b(?)	6d,e	7d	6f
64		21e	21f	21g

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